JEPHTHAH TO SOLOMON

MOUNT OF OLIVES

The Sacred Pageant of the Ages

By

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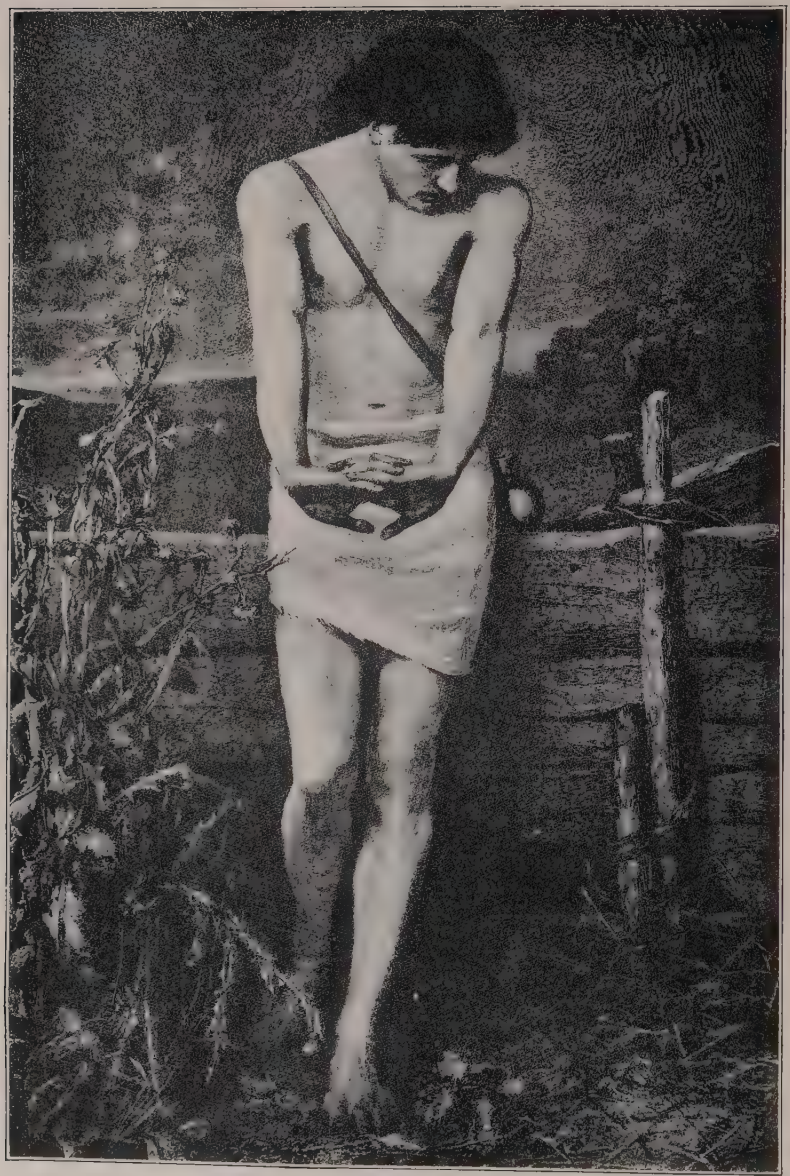
JEPHTHAH AND SAMSON

INTRODUCTION TO CHAPTER XVIII

The stories of the two principal characters in chapter sixteen have convinced us that the country of Canaan had been conquered only partially. Joshua had defeated the enemy decisively in every battle, but when he left, after the victory, the little kingdoms revived, and before Israel was able to return, following the death of their great leader, the enemy had fortified himself again. The single tribes therefore found it much more difficult to cope with the situation than they had under Joshua, who came with the tremendous force of the combined army. So we find such characters as Deborah and Gideon called of God to assemble as many tribes as possible to combine against the common enemy. These Judges operated in northern Palestine while Jephthah and Samson, whom we shall now study, were in the east and south.

SAMSON A PRISONER

Vasari



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ABIMELECH

Chapter XVIII

JEPHTHAH AND SAMSON

Judges 9-16

Abimelech—The crown which was offered Gideon was coveted by his son Abimelech. His mother, the Canaantish wife of Gideon, lived in Shechem, and through her influence the treasury of Baal-berith was robbed to finance the ambitious Abimelech in his desire to become king. Judges 9: 1-4.

GERIZIM

Gerizim—His first move was to hire a gang of ruffians to visit his father's old home and put his seventy brothers to death. So Ophrah, which for forty years had enjoyed quiet, now witnessed this terrible shedding of innocent blood. Jotham alone made his escape, but all the other brothers were mercilessly put to death. Judges 9: 4-5.

Gate of Shechem—Abimelech had reigned three years when one Gaal, instituted a rebellion against him. They fought at the gate of Shechem, but Abimelech was too much for the agitator, who made his escape from the city. Abimelech finally took the city and

utterly destroyed it and sowed it with salt. Judges 9: 22-45.

GATE OF SHECHEM

ROAD BETWEEN THE TWO HILLS—Abimelech had slaughtered his own brothers, he had annihilated the very people who had made him king, and now his highwaymen were set to rob the passersby who traveled the road leading between Ebal and Gerizim.

DEATH OF ABIMELECH—Next he goes to deal out death to the people of a neighboring city, Tirzah. He had practically taken Tirzah when a woman dropped a millstone on his head from the tower to which the people had fled. Rather than die at the hands of a woman, he demanded one of

ROAD BETWEEN THE TWO HILLS

Dore

DEATH OF ABIMELECH

his men to thrust him through, and he died.

MAP—Two other judges follow: Tola, of Shamir, and Jair, a Gileadite, but there is no record of their activities left to us. Jephthah was also a Gileadite and resided in the land of Tob. Judges 10: 1-5.

MAP

MOUNT GILEAD—In the meantime, the Ammonites had been preying upon Israel as the Midianites had done in the days of Gideon. Israel called on Jephthah to deliver them and they met him in the hills of Gilead, and promised the leader that if successful he should be ruler over that section of the country. Jephthah had high ambitions no doubt, but having virtually been an outcast until this time, had not found his place in life, and seized upon this opportunity to become a leader and help a good cause. Judges 11: 1-11.

MOUNT GILEAD

AROER IN AMMON

AROER IN AMMON—Jephthah was a rough man. He had been at the head of a band of freebooters on the highways between Damascus and Egypt, but now he offers peace to Ammon if they will accept it. But their answer is war. And accordingly, Jephthah, not waiting for an attack, met the Ammonites on their own soil. Judges 11: 12-29.

A HOME IN GILEAD—Jephthah made a rash vow before setting out. He proposed that if successful he would sacrifice to Jehovah that which first came forth from the door of his house upon his return. Judges 11: 30-31.

A HOME IN GILEAD

MAP—Jephthah took Aroer and Minnith and twenty other cities, and utterly

Millais

THE RETURN OF JEPHTHAH

defeated the Ammonites. He then returned to Mizpeh with flying banners. Judges 11: 32-34.

THE RETURN OF JEPHTHAH — But his triumph was sadly marred when the first to approach him was his only daughter. But the daughter who was endowed with her father's bravery, when told of the vow, heroically submitted to the fate which befell her. Judges 11: 34-37.

MAP

MOURNING FOR JEPHTHAH'S DAUGHTER—"And she said, let this thing be done. Let me alone two months that I may go up and down upon the mountains and bewail my virginity," and at the end of this time she became the victim of the senseless vow. For many years the daugh-

MOURNING FOR JEPHTHAH'S DAUGHTER

THE JORDAN

ters of Israel mourned four days in each year in memory of this brave girl. Judges 11: 37-40.

THE JORDAN—There seemed to have been a number of Ephraimites in Gilead, and after Jephthah's victory a dispute arose in which he accused them of being "slackers." The Ephraimites in trying to escape across the Jordan to their tribe were slain in large numbers (Judges 12: 5-6). Jephthah judged Israel six years and he died and was buried in Gilead (verse 7). (1212-1207 B. C.)

MAP—Judah and the south seems to have held aloof from the other tribes. Deborah operated in the north, Gideon in Ma-

MAP

Dore

SAMSON'S COURTSHIP

nasseh and Jephthah east of Jordan. The Philistines had practically enslaved Judah (15: 11) and it was time for some offensive move to be made. This move was made by an eccentric son of Dan, Samson, who attracted the attention of the Philistines in a most unusual manner. (1250-1231 B. C.)

MANOAH AND THE ANGEL—Manoah lived at Zorah. An angel visited him here and informed him that a son should be born; that "the child should be a Nazarite to God" and that he should be temperate in all things. The child was born in Zorah and they called his name Samson, and the child grew and the Lord blest him. Judges 13.

MANOAH AND THE ANGEL

SAMSON'S COURTSHIP—There is nothing more said of Samson until he became a young man and is involved in a love affair. Timnath lies a short distance from Zorah, and there lived a Philistine lady with whom Samson fell desperately in love. It was much against his parent's wishes, though later he won their consent, and he was married to the Philistine girl. Judges 14: 1-5.

VALLEY OF SOREK—A rivulet called Sorek finds its source near Zorah. It flows on past Timnath and emp-

VALLEY OF SOREK

ties into the Mediterranean just below Joppa. Samson must have passed down this valley often on his way to see this Philistine lady at Timnath.

Samson Slays a Lion—Upon one occasion as he was coming down the valley he encountered a lion, and when it roared at him he sprang upon it and slew the beast with his own hands (Judges 14: 6-7). After a time he chanced to pass this place again, and a swarm of bees had settled in the carcass of the animal and Samson fed upon the honey (verses 8 and 9).

An Oriental Wedding Party—At Samson's wedding there were thirty male guests, and he made a feast which lasted seven days, which is a common thing to this day, especially in the east Jordan district where customs have

SAMSON SLAYS A LION

changed but little. So it is safe to assume that Samson's party was much like what we see upon such occasions to-day. Here we have a wedding party going to the house of the bride. The great crowd is made up of the townsfolk and the immediate neighbors, as well as the merely curious, while the party itself consists of the near relatives and very most intimate friends of the groom.

AN ORIENTAL WEDDING PARTY

Women's Part at a Feast—At such a feast the men do not eat with the women. In fact, the women take no part whatever. The whole party eats from one common bowl and their fingers answer for knives and forks and spoons.

WOMEN'S PART AT A FEAST

ORIENTAL DANCE

ORIENTAL DANCE—The main feature of a wedding party is the dance in which only the men participate. They all hold hands and keep step to the weird music of a reed pipe upon which no tune is ever repeated except by rarest accident. They often continue this dance until one by one they fall exhausted.

THE SWORD DANCE—Sometimes a more "talented" guest will put on a special act, dancing with a sword. The dance to us would be considered very crude, but to the natives of the country it is regarded as a treat and received with great applause, which is expressed in their own way.

THE SWORD DANCE

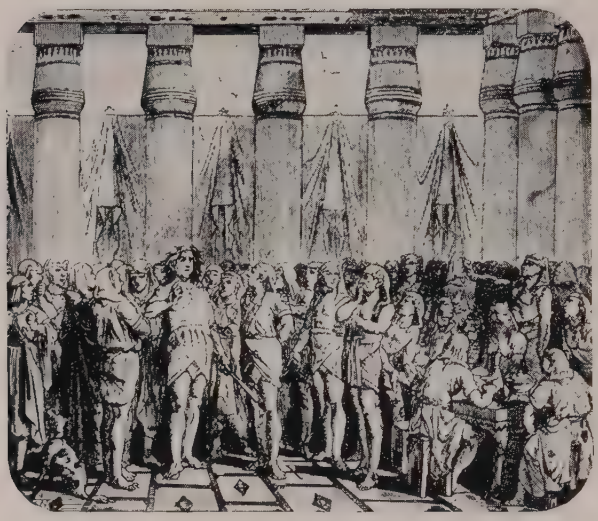
HORSE RACE—Often a horse race is an item of entertainment and great excitement is displayed, which is similar to what may be seen in our own country at the race tracks, except that gambling is a thing unknown to these people.

HORSE RACE

THE CAMP AT NIGHT—But the day is generally closed chatting around the camp fire. They love mythical stories and ghost stories, but rarely indulge in jokes. Another favorite pastime is the telling of "riddles."

THE CAMP AT NIGHT

SAMSON'S RIDDLE—At Samson's party he offered an original riddle. It concerned the lion he had slain and was as follows: "Out of the eater came forth meat, and out of



SAMSON'S RIDDLE

the strong came forth sweetness" (verse 14). He was so certain that they could not guess the riddle that he offered to wager thirty suits of clothes that none of the guests in attendance could answer it.

PEOPLE OF TIMNATH—Finally, when they could not "guess it," they induced his wife to find out the answer and tell them, threatening to burn her alive if she refused. She finally told them and Samson had to pay the wager. Judges 14: 15-18.

PEOPLE OF TIMNATH

ASHKELON—Samson was enraged at this treatment by his Philistine guests, and he went over to Ashkelon and

PLAIN OF SHARON

slew thirty men (all Philistines) and took their garments and paid the wager. This satisfied his guests, but they at once realized that their trickery had cost thirty men of their own kin.

ASHKELON

PLAIN OF SHARON—In the meantime, Samson's wife was given to another man, which so grieved the young man that he set fire to the Philistines' crops on the plain of Sharon. This he did by tying firebrands to the tails of foxes which he turned loose into the ripened grain fields. Judges 15: 1-5.

ETAM

ETAM—The Philistine farmers retaliated by burning Samson's wife and father-in-law. Then he turned on them and "slew them hip and thigh

MAP

with a great slaughter," and then went and dwelt at Etam. Judges 15: 7-8.

MAP—Etam was in Judah, which was tributary to Philistia, and the Philistines demanded Judah to deliver Samson into their hands. Accordingly, Judah bound him with ropes and delivered Samson to the Philistines, who now thought that at last they would have opportunity to settle the score with their fierce enemy. Judges 15: 9-13.

SAMSON SLAYS A THOUSAND PHILISTINES—The Philistines began making light of the mighty Samson, and he broke the ropes which bound him as though they were ropes of ashes. He thereupon

LEHI

Dore

SAMSON SLAYS A THOUSAND PHILISTINES

seized a jawbone of an ass and slew a thousand of them on the spot. Judges 15: 14-17.

GAZA

LEHI—This was done at Lehi, a section of country between Etam and the sea, near the highway leading to Egypt, as is shown in the preceding picture.

GAZA—Samson went on to Gaza, one of the capital cities of Philistia. His fame had gone before him and he was detected. The gates of Gaza were closed for the purpose of capturing the strong Danite, but their purpose was thwarted as cunningly as they had been upon the various other occasions. Judges 16: 1-2.

SAMSON CARRIES AWAY THE GATES OF GAZA—At midnight Samson decided to leave the city, and finding the gates locked he lifted them from their hinges and carried them to the top of a hill near Hebron. If we understand the

SAMSON CARRIES AWAY THE GATES OF GAZA

DELILAH AND SAMSON

word "Hebron," the distance he carried the gates was more than forty miles.

DELILAH AND SAMSON—Upon his return home Samson fell in love with another woman—Delilah, who also lived in the valley of Sorek. She inveigled him into telling her that his strength lay in his hair, and while he slept his hair was cut and he was captured by a band of Philistines, for his strength was gone. Judges 16: 6-20.

CAPTURE OF SAMSON—The Philistines "bored" out his eyes and bound him in fetters of brass and brought him to Gaza, where he was placed in prison.

GREAT MOSQUE OF GAZA—Gaza since time immemorial has been an impor-

GREAT MOSQUE OF GAZA

CAPTURE OF SAMSON

Solomon

tant city. It was once a crusader stronghold. This church was built by the crusaders, and to-day Gaza is the most flourishing city on the coast, having a population of about forty thousand.

SAMSON GRINDING THE MILL

SAMSON GRINDING THE MILL—Samson is now, not only blind, but is put to the most arduous tasks. One was that of grinding at the prison mill. He found more strength for this work from day to day, for as his hair began to grow his strength returned to him. Judges 16: 21-22.

SITE OF THE TEMPLE DAGON

SITE OF THE TEMPLE DAGON—To make his humiliation greater, Samson was brought in to make fun for the feasters at a religious feast to the god Dagon. It was a great occa-

MAP

sion, and the lords from all over Philistia were there, engaged in a hilarious carousal on the roof garden of the temple.

SAMSON DESTROYS THE TEMPLE—The man of mighty strength was led by a little boy. Samson directed the lad to takehim to the pillars which supported the temple. And after a prayer, "Samson said, let me die with the Philistines, and he bowed himself with all his might and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life." Judges 16: 28-30.

MAP—There were doubtless many other extraordinary things which Samson did that are not recorded, for he judged

TOMB OF SAMSON

SAMSON DESTROYS THE TEMPLE

Dore

Israel twenty years (verse 31), and surely during this long time he accomplished more substantial service for Israel than these eccentric happenings just recorded.

Tomb of Samson—Samson's tomb is pointed out at Zorah, the city of his birth. His brothers came for his body and buried it by the side of Manoah his father (verse 31). B. C. 1231.

Questions

Who was Abimelech? Who was his mother? Where did they live? To what did they aspire? How did Abimelech become king? What did he do to his brothers? Who rebelled against him? What did he do to Shechem? What did his followers engage in? What other city did he attack? What happened to him at Tirzah? How did he die? How long was his reign? Who was Jephthah? Where did he live? What did Israel ask him to do? What did they promise him? Did he succeed against Ammon? What rash vow did he make? Who was executed under his vow? Did she freely submit? What did Jephthah do to the slackers? How long did he judge Israel? Where was he buried? Where did the Philistines live? What eccentric character troubled them? Who was Samson's father? Where did he live? What did an angel say to Manoah before Samson's birth? Who lived at Timnath? Was she a Jewess? What vicious animal did Samson slay? Tell about Samson's riddle? How did he get thirty suits of clothes? What became of his wife? What did he do to his enemies' crops? Who did he slay with the jaw-bone of an ass? How many? Where did he do this? What did he do at Gaza? Whom did he tell the secret of his strength? What did Delilah do? Where was he then taken? What did he do in prison? What was the name of the Philistine god? What did he do to the Temple of Dagon? Where was this temple? Where was Samson buried?

INCIDENTS IN THE TIME OF THE JUDGES

INTRODUCTION TO CHAPTER XIX

Israel's first feeble efforts to organize a kingdom resulted rather dismally. The short, wild career of Abimelech, the son of Gideon, at Shechem, was a sorry beginning. In Gilead, Jephthah, the freebooter, sought to liberate the east Jordanian tribes from the cruelties of Ammon, for which they made him governor. In the south Samson had a most peculiar career. What he did he did alone and the results were not permanent and of little value to the cause of Israel. He probably impressed the Philistines with his unusual strength and a certain degree of bravery for which they may have given credit to his God; but his own tribe did not take him seriously, and therefore it could not be expected that his enemies would.

Stacey

SAMUEL AND HIS MOTHER

Chapter XIX

INCIDENTS IN THE TIME OF THE JUDGES

Judges 18—1 Samuel 4

Map—There were evidently certain persons in Zorah whom Samson failed to impress religiously, for six hundred left there to settle at Laish (Dan). They stopped at Mount Ephraim and induced a renegade Levite, who served as a private priest in the house of Micah, to go with them to the new settlement.

MAP

Hills of Ephraim—Micah had two silver images of two hundred shekels weight. His religious system seems to have been a mixture of the true and the false; at least he wished to worship Jehovah but preferred to do so through these idols. The Danites took the idols by force and carried them away and compelled the Levite to come also. Judges 18: 1-21.

HILLS OF EPHRAIM

A Midianite Chief—Judges 18: 30 informs us that this Levite, whose name was Jonathan, was the son of Gershom, the son of Manasseh. Gershom was also the name of the son of Moses, and many authorities believe that instead of "Manasseh" it should read "Moses." If so, then this Jonathan was a grandson of the great deliverer of Israel.

Scene Near Laish—The six hundred Danites settled at Laish, a Zidonian village in the extreme north of Palestine. They erected a splendid building and installed the idols in it. This conglomerate system was followed during all the time that the sanctuary was at Shiloh, and was even

A MIDIANITE CHIEF

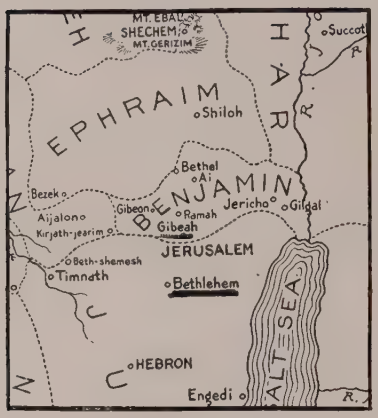
continued by the northern tribes under Jeroboam and his successors. Judges 18: 30-31.

SCENE NEAR LAISH

IDOL CRYPTS AT BANIAS—Some scant ruins remain to-day, and in the rocky slopes of Banias (Cæsarea-Philippi), crypts that once contained idols are yet to be seen as shown in the picture, but they probably are of Greek origin.

MAP—Another very tragic story is now told of a Levite, also of Bethlehem, who with his wife passed through Gibeah. And while they tarried there for the night the wife fell into the hands of a malicious crowd of Benjamites that night, whose cruel treatment of her was too dreadful to

IDOL CRYPTS AT BANIAS



MAP

record, and such a case was never known to Israel before.

Death of Bethlehem Woman—The next morning the woman was found lying on the doorstep, dead. A dreadful crime had been committed, but the Benjamites seemed not to be the least affected by it, and even the city authorities scarcely took notice of the terrible deed.

The Gruesome Story Told to Israel—The heart-broken Levite carried his dead wife to his home, and then exhibited her to all the tribes of Israel and told them the story of the tragedy. Israel flew to arms immediately, and when the authorities of Gibeah would not deliver up the guilty persons they almost annihilated the tribe of Benjamin.

Rimmon—Only six hundred men were left, and no women. They escaped to Rimmon and hid among the cliffs. Israel in their anger agreed not

THE GRUESOME STORY TOLD TO ISRAEL

Guay

DEATH OF BETHLEHEM WOMAN

DANCE OF THE MAIDENS

Dore

to give their daughters to these remaining Benjamites, but afterward regretted their hasty vow as such a thing would virtually wipe out that tribe of Israel.

RIMMON

PLAIN OF THE MAIDENS—Every year all Israel met at Shiloh upon a great feast occasion. Shiloh stands on the hill above this plain which to this day is called "The Plain of the Maidens," because of the incident which follows.

PLAIN OF THE MAIDENS

DANCE OF THE MAIDENS—It was prearranged that the daughters of Israel were to dance over this beautiful plain at this year's feast. The children of Benjamin were accordingly apprised of the fact, and determined to take the

CAPTURE OF THE MAIDENS

maidens by force and thus get wives before the tribe perished.

CAPTURE OF THE MAIDENS—"And the children of Benjamin took them wives according to their number, of them that danced, whom they caught, and they went and returned unto their inheritance and repaired the cities and dwelt in them." Judges 19-21.

RUTH.—In the book of Ruth a beautiful story is told of a young widowed Moabitess, who came to Bethlehem and became the wife of a wealthy farmer by the name of Boaz. Ussher places the date of this occurrence at 1312 to 1322 B. C., which would make the life of Ruth contemporaneous with that of Deborah, and would show that while the north was rampant with war, the south was on good terms with their neighbors.

RUTH

ELIMELECH GOES TO MOAB

Bida

Calderon

RETURN OF ORPAH

ELIMELECH GOES TO MOAB—Palestine has always been subject to drouth. Abraham, Isaac, Jacob, and others have been compelled to leave the country to save their lives because of famine. About 1312 B. C., Bethlehem was gripped in such a famine and Elimelech with Naomi, his wife, went to Moab, accompanied by their two sons, Mahlon and Chilion.

NAOMI, RUTH, AND ORPAH—Elimelech soon died, but his sons married and remained in Moab ten years. The name of Chilion's wife was Orpah and that of Mahlon was Ruth (4: 10). In the meantime both the sons of Elimelech died, and now the family consisted of three widows.

NAOMI, RUTH, AND ORPAH

RETURN OF ORPAH—Naomi (the mother-in-law) proposes that she return to Bethlehem to her kin, and pleads with the girls to remain in Moab, and finally Orpah accedes to the mother's wish and decides to remain at her father's home (1: 7-15).

RUTH AND NAOMI—"But Ruth said, entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God. Where thou diest I will die and there

RUTH AND NAOMI

will I be buried. The Lord do so to me, and more also if aught but death part thee and me" (1: 16-17).

ARRIVAL AT BETHLEHEM—Naomi could not resist this earnest and sincere entreaty, so the two journeyed to Bethlehem. Naomi renewed old acquaintances and told her story of "bitterness" and the people sympathized with her, and both received a hearty welcome (1: 18-22).

RUTH GLEANS IN THE FIELD—It was harvest time, and Ruth, faithful to her promise, begged to glean after the reapers and thus help to contribute to her mother-in-law's support. To this day the poor in Palestine follow the reapers and are permitted to gather (glean) all heads of grain which are either left standing or scattered in the field (2: 1-3).

FIELD OF BOAZ—Just outside of Bethlehem is "the field of Boaz" (called so to this day), and it so happened that Ruth chose this field for her gleaning.

ARRIVAL AT BETHLEHEM

RUTH GLEANS IN THE FIELD

Gleyre

Boaz came over from the city and at once was attracted by the beautiful girl, and upon inquiry found her to be Naomi's daughter-in-law; whereupon he showed her great favor (2: 4-7).

FIELD OF BOAZ

BOAZ AND RUTH—Boaz spoke to her and requested the reapers to treat her courteously, and said, "Let her glean even among the sheaves, and reproach her not; and also pull out some for her from the bundles and leave it." And Boaz complimented Ruth very highly for her attitude toward Naomi, the widow of his kin (2: 8).

BOAZ AND RUTH

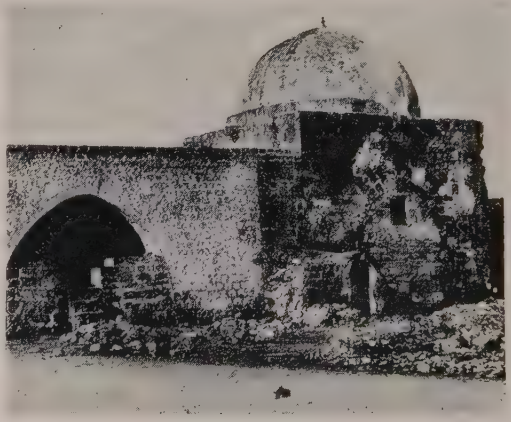
GATE OF BETHLEHEM—After the harvest was ended, Boaz met at the gate of Bethlehem the relative that had

GATE OF BETHLEHEM

the legal right to marry Ruth and to redeem the field of Elimelech. Upon receiving the consent of this particular man in the presence of ten elders of the city, Boaz took Ruth, the Moabitess, to be his wife (4: 1-13).

TOMB OF RACHEL—It will be remembered that Benjamin was born at Bethlehem and that Rachel, his mother, was buried there. This is the tomb of Rachel.

GENERAL VIEW OF BETHLEHEM—Ruth now bears a son and they call him Obed. Obed became the father of Jesse, and Jesse was the father of David. Therefore, Ruth was the great-grandmother of King David. Jesus was of the house of David through both Joseph and Mary and was also born at Bethlehem.



TOMB OF RACHEL

Rooke

NAOMI AND RUTH

GENERAL VIEW OF BETHLEHEM

NAOMI AND RUTH—Naomi was ever esteemed by her daughter-in-law. She lived in the home of Boaz and Ruth, and volunteered her services as nurse to their first born, Obed (4: 13-22). 1312 B. C.

ELI THE PRIEST—"There was no king in Israel." While the exploits of a single individual like Samson attracted some attention, it was Eli, the High Priest at Shiloh, who did more than any other man in Israel to keep the people true to their national obligations and thus preserve them as a distinct nation (B. C. 1182-1142).

ELI THE PRIEST

SHILOH—The Tabernacle had been in Shiloh nearly three hundred years. There was a yearly feast to which all Israel was invited, and at least some

SHILOH

from every tribe attended, and no doubt carried some enthusiasm back to their homes. Sam. 1: 1-3.

Hannah Prays for a Son—At Ramah there lived a good man and his wife, Elkanah and Hannah, and they had no children. Hannah implored the Lord for a son and promised to dedicate him to the Lord for life in the event one was born to her. 1 Sam 1: 9-18.

Samuel Dedicated—Hannah's prayer was answered; she became the mother of a child for which she gave God glory, and she called the name of the son Samuel (verse 20). And true to her promise, when the child was weaned, she took him to Shiloh and placed him under the protection of Eli. Samuel was reared in the house of God. As a youth he was devout, "And ministered unto the Lord before Eli, the priest." 1 Sam. 1: 19 to 2: 11. B. C. 1160.

HANNAH PRAYS FOR A SON

Topham

SAMUEL DEDICATED

SAMUEL MINISTERS

SAMUEL MINISTERS—God visited Samuel here at Shiloh and informed him that Eli's sons, Hophni and Phinehas, should not live to succeed their father as priest because they had corrupted their lives. Samuel was very attentive to every detail of the Lord's work, and he became well and favorably known "from Dan to Beersheba." 1 Sam. 3.

EBENEZER—The Philistines came up from the plain of Sharon and fought with Israel at Ebenezer and defeated them. Then Israel carried the Ark of the Covenant from Shiloh into battle, and it was captured by the Philistines, and both Hophni and Phinehas were killed in the battle. 1 Sam. 4:1-11.

EBENEZER

Death of Eli—Then came a messenger to Eli, and when he had told the sad story, the aged and faithful priest was overcome with the terrible news of the loss of his two sons and the Ark of God, and he fell from his seat and his neck was broken. 1 Sam. 4: 12-18. B. C. 1142.

DEATH OF ELI

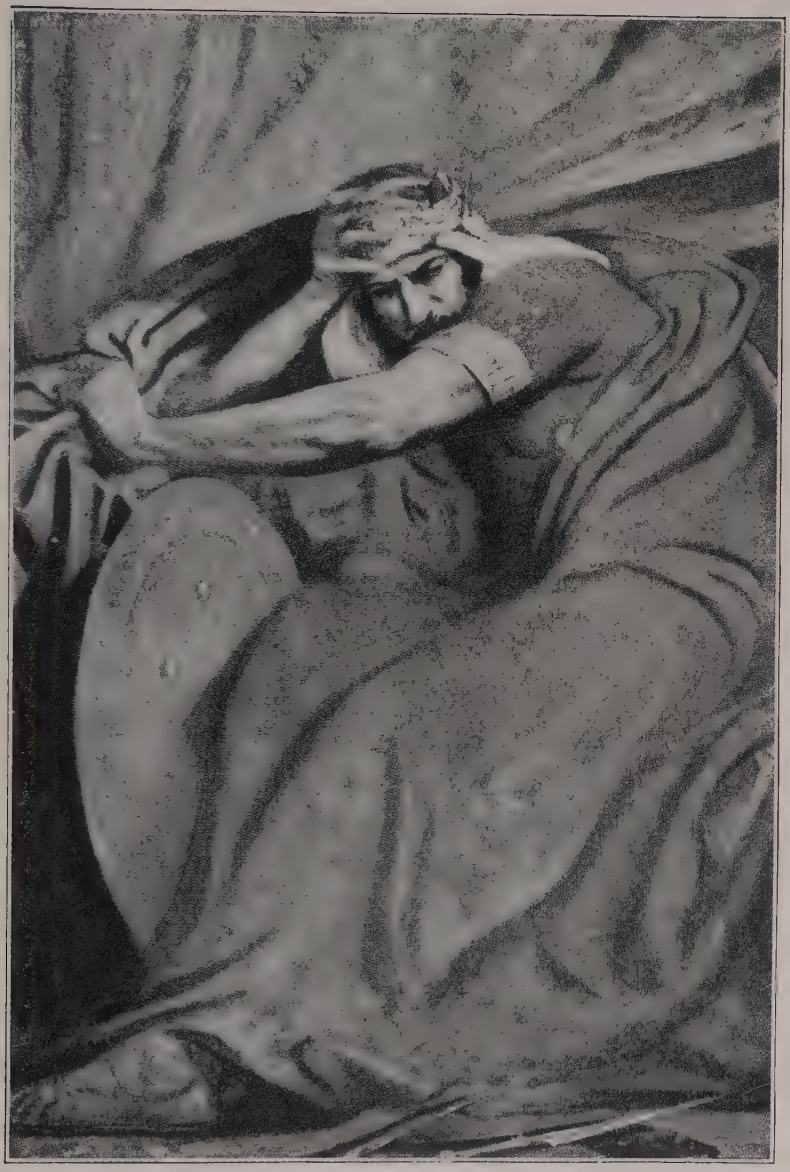
Questions

Where did six hundred men from Zorah go? Did they modify their religion? How did they procure a priest? Where did they get their idols? Where is Laish? What caused the war with Benjamin? How many Benjamites escaped? How did the six hundred get wives? Near what place is the Plain of the Maidens? Who was Naomi? Was she Jewish? Who was Ruth? What was her nationality? Where did Ruth and Naomi go? Did they receive a welcome at Bethlehem? What did Ruth do? In whose field did she glean? What is a gleaner? Was Boaz fond of Ruth? What did he say to the reapers? What did he propose to her next of kin? Were they married? What was their son's name? Who was Obed's nurse? Name a son of Obed? Who then was Jesse's son? What relation was Ruth and King David? Was Jesus in the line of David? Of Ruth? Who was high priest at Shiloh? Was he a true man of God? Where did Hannah live? Is Ramah near Shiloh? Name the son of Hannah? What did she do with Samuel? Who called Samuel to God's work? With whom was Israel at war? What did the Philistines capture?

THE RISE OF THE KINGDOM

INTRODUCTION TO CHAPTER XX

The preceding chapter gave us a glimpse of a series of interesting incidents and episodes that occurred during the time of the Judges. The chronology of this period is quite uncertain and dates therefore could not be given with any assurance. Israel at this time was but a loosely thrown together confederation of tribes, struggling to adjust themselves from a nomadic to a settled life and to assert their nationality. The relation between the tribes was not always friendly as is shown in the case of the cruel Benjamites at Gibeah. On the other hand, outside nations were not always hostile to Israel, as is illustrated by the treatment accorded a Bethlehem family that fled to Moab during a time of drought. The most important event recorded in the foregoing chapter is the birth of Samuel and his impressive dedication to the Lord at Shiloh. Chapters 16, 18 and 19 give us a very natural preface to the period of the Kings.



Williams

KING SAUL

Chapter XX

THE RISE OF THE KINGDOM

1 Sam. 5-16

MAP

MAP—It is appropriate that we begin the story of the rise of the kingdom by tracing the whereabouts of the Ark of the Covenant. "Now the Philistines had taken the ark of God, and they brought it from Ebenezer unto Ashdod," which was one of the five capital cities of Philistia (5: 1).

ASHDOD—Here in Ashdod the ark was placed in the temple of Dagon, their god. "And when they of Ashdod rose early on the morrow, behold Dagon was fallen upon his face to the ground before the Ark of Jehovah." They put the idol in its place again, but on the following morning they found that it had fallen again, and this time had broken to pieces. 1 Sam. 5: 2-7.

ASHDOD

GATH

GATH—"But the hand of God was heavy upon them of Ashdod, and he destroyed them, and smote them with tumors, even Ashdod and the borders thereof," so they carried the ark to Gath, another capital. Here they seemed to keep it on the move all the time, but "The Lord smote the men of the city, both great and small." 1 Sam. 5: 10.

EKRON—"And it came to pass, as the ark of God came to Ekron, the Ekronites cried out, 'They have brought the ark of the God of Israel to slay us and our people," and there was a deadly destruction throughout the city, and the cry of the city went up to heaven." 1 Sam. 5: 10-12.

EKRON

Dore

THE ARK AT BETH-SHEMESH

MAP—After the ark had been with the Philistines for seven months they decided that they were fighting a losing battle. Their lords met, and put the ark on a new cart to which they yoked two cows, and sent them to take their own course to Beth-Shemesh. 1 Sam. 6: 1-12.

THE ARK AT BETH-SHEMESH—The cows stopped in the field of one Joshua, of Beth-Shemesh, and the reapers rejoiced to see the ark. This was a border city with probably a mixed population and only the Jewish portion recognized the ark and rejoiced. 1 Sam. 6: 13-18.

BETH-SHEMESH

MAP

BETH-SHEMESH—The curiosity of the Beth-Shemites, (presumably those who were not Jews), led them to open the sacred chest, and thousands of them died instantly. And the people marvelled and said, "Who is able to stand before this holy Lord God." 1 Sam. 6: 19-20.

MAP—"And they sent messengers to the inhabitants of Kiriath-jearim, saying the Philistines have brought back the ark of Jehovah; come ye down and fetch it up to you."

KIRIATH-JEARIM—So it was brought to Kiriath-jearim, and placed in the house of Abinadab on the hill, where it remained for twenty years. Eleazer, the son

KIRIATH-JEARIM

Dore

DESTRUCTION OF THE PHILISTINES

of Abinadab, was sanctified to keep the ark until it was finally taken to Jerusalem in the days of David. 1 Sam. 7: 1-2.

MAP — Samuel now became a kind of circuit judge; sitting first at Bethel, then at Gilgal, and at Mizpah, after which he returned to his home city —Ramah.

DESTRUCTION OF THE PHILISTINES —While Samuel was here at Mizpeh he called Israel together for a great prayer meeting (7: 5), and during this meeting they were suddenly attacked by the Philistines. In the midst of the attack a great thunder storm arose and the Philistines were smitten before Israel. In commemoration of the event Samuel took a stone, set it up, and called it Ebenezer, saying hitherto hath the Lord helped us. The Philistines were subdued and during the remaining days of Samuel, ceased to trouble Israel. The lost territory and cities from Ekron even unto Gath, were recovered and restored to Israel.

MAP

BEERSHEBA—Samuel had two sons, Joel and Abijah, and he made them judges of Beersheba. But like Eli's sons they proved them-

BEERSHEBA

selves unworthy of the high office, and Israel began to see the necessity for a better organized government, and the elders therefore asked Samuel for a king. 1 Sam. 8: 1-6. B. C. 1095.

GILON—Samuel reluctantly consented, and the Lord directed him to select Saul, son of Kish, a native of an unnamed village in Benjamin. Tradition points to this village, now called Gilon, about two miles west of Bethlehem in full view of Rachel's tomb, as being the place of Saul's residence.

RAMAH LOOKING SOUTH—Young Saul chanced to come to Ramah in search of his father's asses, which were lost. Here he met

GILON

Samuel, who told him the animals had returned home and also informed him, much to Saul's surprise, that he was to become king of Israel. 1 Sam. 9: 1-21.

RAMAH LOOKING SOUTH

THE ROOF-CHAMBER—In spite of Saul's protests Samuel took him to his own home where about thirty people were waiting, and he made a great dinner for the young man. That night Samuel gave him a bed on the roof as a mark of honor. To this day most of the Palestine roofs are flat and it is the choice place to sleep. Often the evening meal is served on the roof after sunset. 1 Sam. 9: 22-26

THE ROOF-CHAMBER

ANOINTING OF SAUL—As is the Oriental custom, Samuel the next morning accompanied his guest to the edge of the city, and on their

Davis

ANOINTING OF SAUL

way he anointed Saul king of Israel. As Samuel poured the oil from the vial upon his head he said to Saul, "The Lord hath anointed thee to be captain over his inheritance." 1 Sam. 10: 1.

KING SAUL

KING SAUL—Samuel gave Saul three signs which were to serve as a confirmation of his divine appointment as king of Israel (see 1 Sam. 10: 2-13). These all came to pass as the prophet had foretold and Saul came to Gibeah, which became his permanent capital city. Gibeah is about four miles north of Jerusalem.

MIZPEH

MIZPEH—The great prophet, wishing the people to have a hand in selecting their first king, assembled all Israel at Mizpeh

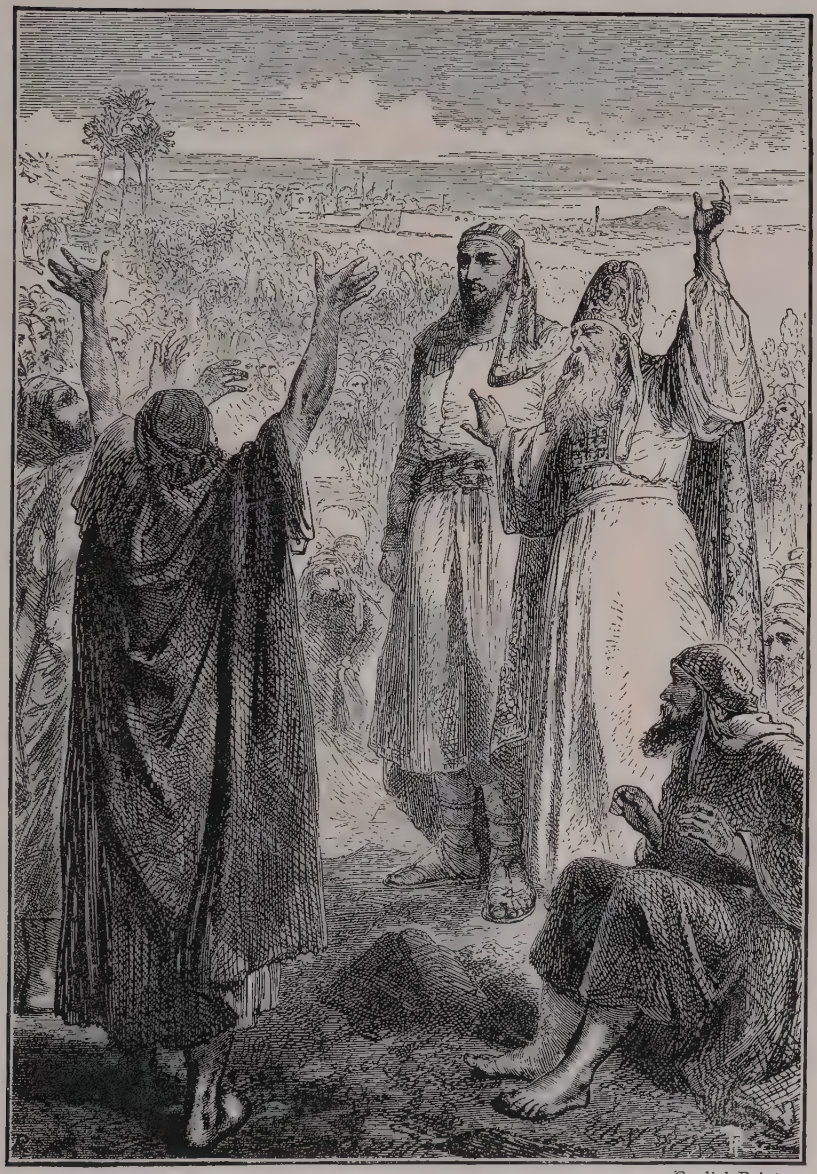
(in Benjamin), where they all confirmed Samuel's choice. "And Samuel said, See ye him whom the Lord hath chosen, and all the people shouted and said, God save the king" (10: 17-25). B. C. 1095.

JABESH-GILEAD—The East-Jordan tribes were not there, but occasion came later for their approval. Nahash, the king of Ammon, attacked Jabesh-gilead (east of Jordan), and when the people asked for terms they were told that one item of the conditions of peace would be that every Israelite must have his right eye put out. The Ammonites gave them seven days to surrender upon these terms or take the consequences after their capture (11: 1-3).

JABESH-GILEAD

SAUL THE PEOPLE'S CHOICE—Messengers were dispatched to Saul, apprising him of the threats of the Ammonites, and by a dramatic appeal he gathered together an army of three hundred and thirty thousand men, who completely routed the Ammonites. This united all the tribes and they met at Gilgal in the Jordan valley and offered great sacrifices and a peace offering. "And they made Saul king before the Lord, and all Israel rejoiced greatly" (11: 4-15).

MICHMASH—Saul called two thousand men to pro-



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SAUL THE PEOPLE'S CHOICE

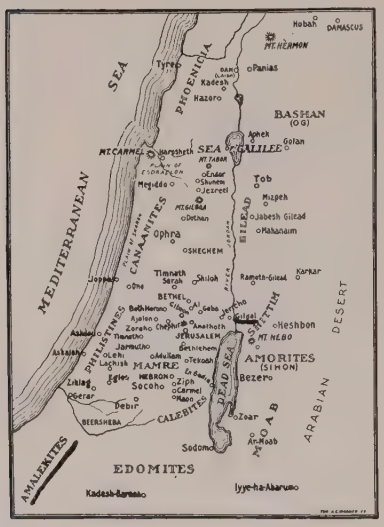
tect Gibeah, and one thousand to be headed by his son Jonathan to protect Geba, a few miles north. Jonathan routed the small army of Philistines at Geba. Stung by this defeat, the Philistines assembled a great army at Michmash, which so frightened Saul's soldiers that they deserted and went into hiding, all but six hundred men (13: 1-7).

MICHMASH

Saul Denounced—Saul retreated to Gilgal, where Samuel was to meet him in seven days and make sacrifices. But Saul's men were deserting in such numbers that he did not wait for the prophet, but officiated himself. This was a mistake, and Samuel rebuked him for it and said, "The Lord would have established thy kingdom upon Israel forever," but for this incident.

SAUL DENOUNCED

JONATHAN'S BRAVERY—Jonathan now does what seemed to be a foolhardy thing. He and his armor bearer cross the gorge of Michmash, enter the Philistine camp, and slay twenty men. At that moment there was an earthquake and it so frightened the opposing army that they fled in disorder. When Saul got news of the incident he reinforced Jonathan and drove the Philistines as far as Ajalon, and all the deserters returned again to the king (14: 1-35).

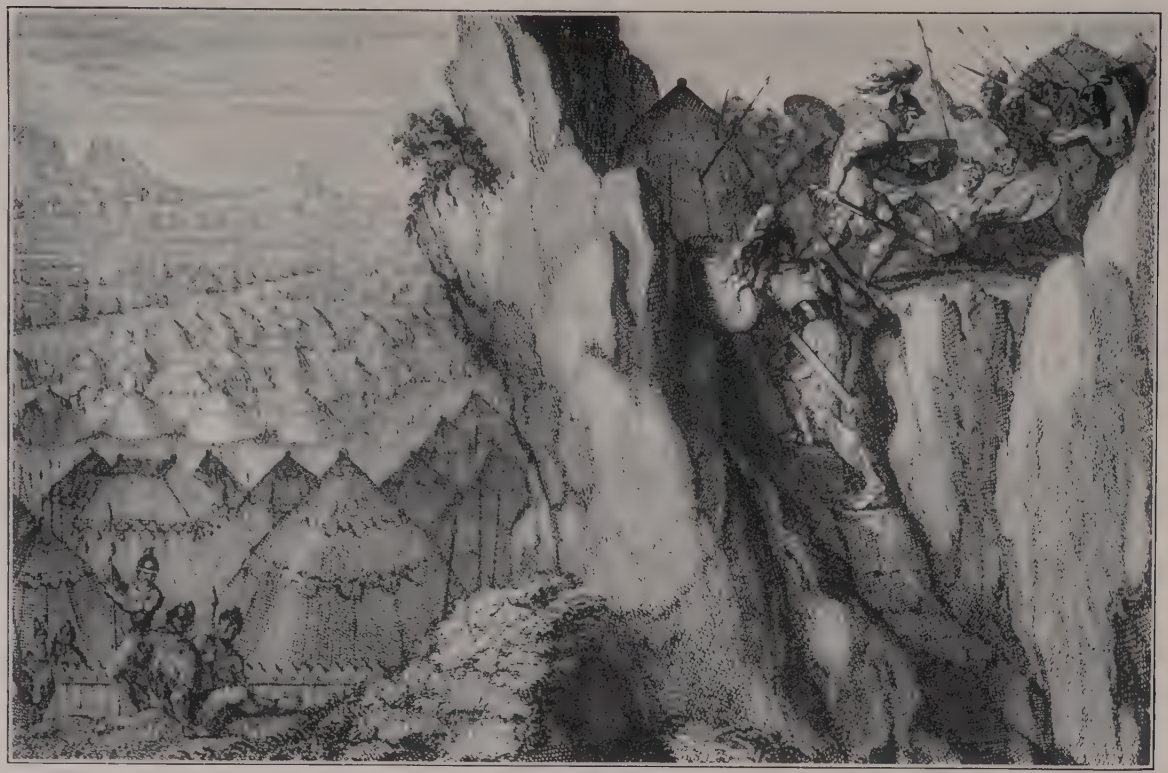


MAP

MAP—The remainder of chapter fourteen tells of wars with Moab, Ammon, Edom, Zobah, etc., but there are no details given except that "he vexed them" (verse 47). Saul is now directed to consume the Amalekites, south of Palestine. He successfully carried out these orders but kept the spoils and brought Agag the king to Gilgal alive, a thing he had been forbidden to do (15: 1-9).

SAMUEL SLAYS AGAG—When Samuel heard of this he called Saul to task for it, and reaffirmed that God had rejected him as king, and the prophet slew Agag with his own hand at Gilgal. Samuel returned to his home at Ramah and never saw the king again. 1 Sam. 15: 10-35. B. C. 1079.

DAVID THE SHEPHERD BOY—The attention of the writer of I Samuel is now turned to the problem of



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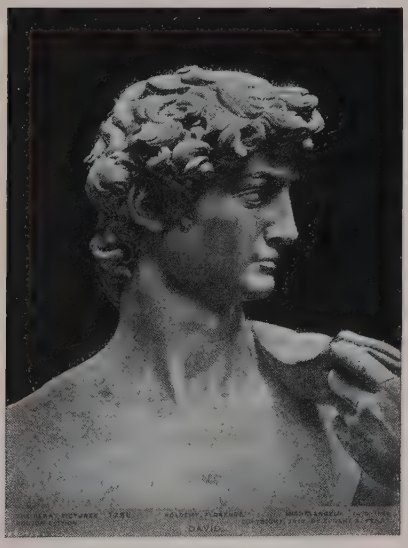
JONATHAN'S BRAVERY

choosing a successor to Saul. The first king was chosen chiefly with reference to his ability as a military leader. It was necessary now that a young man be chosen who could handle matters of state, as well. So David, the son of Jesse of Bethlehem, was chosen.

SAMUEL SLAYS AGAG



DAVID THE SHEPHERD BOY

Hills of Bethlehem —Samuel was so disappointed in Saul that he wept for a long time. The Lord bade him dry his tears and go to Bethlehem to the house of Jesse, saying, "I have provided me a king among his sons" (1 Sam. 16: 1). Somewhere about that terraced hillside this Jesse, a grandson of Ruth, then lived.

HILLS OF BETHLEHEM

SAMUEL AND THE SONS OF JESSE—Samuel sanctified Jesse and his sons, and they built an altar and offered a sacrifice. One by one the sons passed before the prophet, until all seven had done so. But he said, "The Lord hath not chosen these." When Samuel inquired if there was another, Jesse informed him that there was one—David, the youngest of them all (16: 2-11).

THE SHEPHERD'S FIELD—David was in a distant field with his father's sheep. He was a shepherd boy and was proud of it. His experiences as a shepherd proved to be of great help to him as a leader and furnished him much material for his

THE SHEPHERD'S FIELD

Gellee

SAMUEL AND THE SONS OF JESSE

writings in later years. Tradition informs us that this is the very field where David wrought. One thousand years later we are directed here as the place where the angels met the shepherds when Jesus was born.

DAVID THE LORD'S CHOICE

DAVID THE LORD'S CHOICE—"And Samuel said to Jesse, send and fetch David for we will not sit down till he come hither. And they sent and brought him hither. Now he was ruddy, and withal of beautiful countenance and goodly to look to. And the Lord said, Arise, anoint him; for this is he."

SAMUEL ANOINTS DAVID

Samuel Anoints David—"Then Samuel took the horn of oil and anointed him in the midst of his brethren, and the spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah" (16: 13). B. C. 1065.

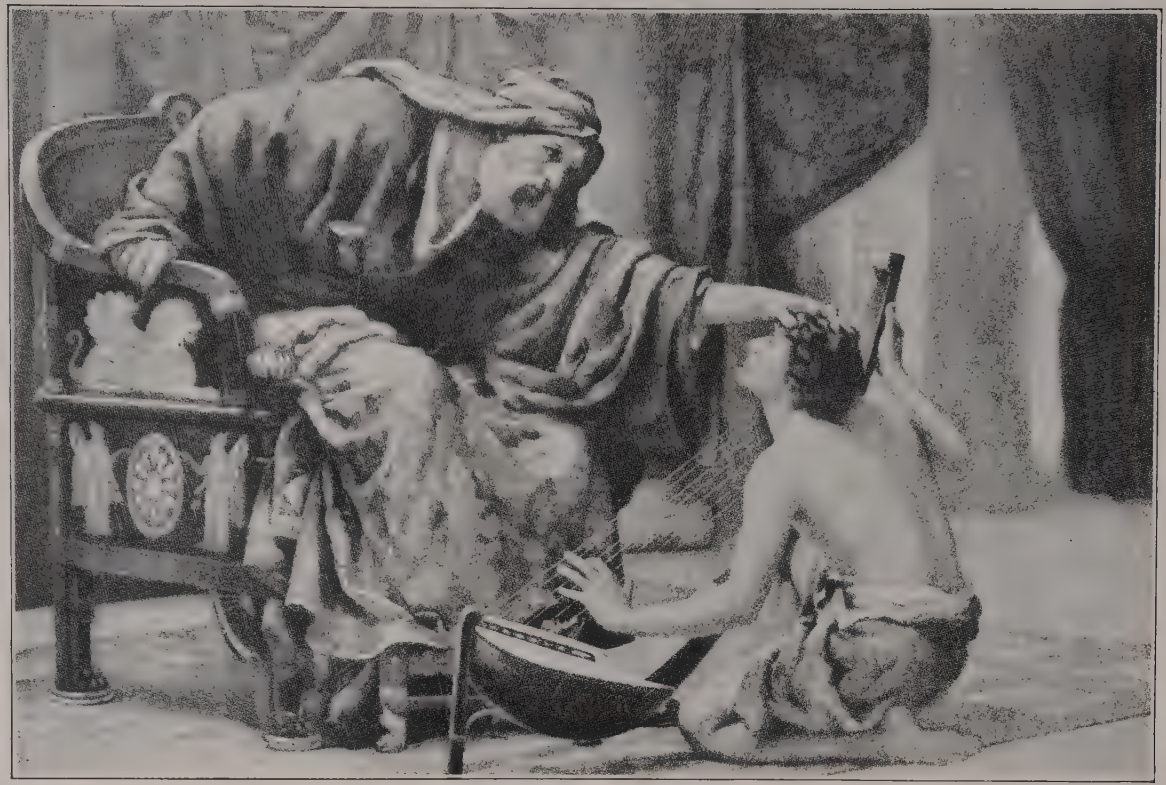
David the Musician—"The spirit of the Lord departed from Saul" and at times he was seized with fits of melancholy, and it was recommended that perhaps music might drive these spells away. David had already achieved some note as a musician, and accordingly he was ordered to come into the king's presence. Undoubtedly Saul had not learned of Samuel's mission to Bethlehem at this time (16: 14-19). B. C. 1063.

DAVID THE MUSICIAN

David Plays Before Saul—David played before Saul and it soothed the monarch. He found favor in his sight and Saul loved him, and made him his armor bearer (16: 20-23).

Questions

Where did the Philistines first take the Ark of God? What happened to Ashdod? Where was it next taken? What happened at Gath? The third place? What happened at Ekron? How was it taken from Ekron? Where did the cows go? How was it received at Beth-shemesh? What happened to the curious at Beth-shemesh? In what country are these cities just



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DAVID PLAYS BEFORE SAUL

mentioned? How long had the Ark been in Philistia? Why was the Ark taken to Kiriath-jearim? In whose house was it placed? Who was sanctified to care for it? Who finally took it to Jerusalem? How long afterward? Where did Samuel now live? Who attacked Samuel at Mizpeh? How were they disposed of? Who were sons of Samuel? Where did they live? Who now asks for a king? Who did Samuel anoint as king? Where did Saul live? Where did Saul take his residence? Where is Gibeah? Did the people confirm Samuel's choice? Where? Who oppressed Jabesh-gilead? Did Saul defeat Ammon? What mistake did Saul make at Gilgal? Name a son of Saul? Was he a good soldier? Was Saul acceptable to God? Who did God select? Who anointed David? Where did David live? Who was his father? What was David's occupation? With what was Saul afflicted? What soothed him? Who was called to play music for Saul? Did David please Saul? What position did Saul give David?

SAUL AND DAVID

INTRODUCTION TO CHAPTER XXI

We have seen now what an important place the ark of God held in the life of Israel. The strange troubles that came upon the Philistines during the seven months that they had the ark reminds one of what Jesus said to those who opposed him who was to be the chief corner-stone. "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." The Philistines were constantly harassed until that significant chest was brought to Kiriath-jearim, where it remained during all the reign of Saul. Considering the trying problems Saul had to face as king and the little training he had for his high office, we must grant that he was by no means a failure. David was a talented young man and was chosen to be Saul's successor long enough in advance of the king's death to give him ample time to fit himself for so responsible a place. He was closely associated with Saul for some time before he succeeded him to office, and thus became quite familiar with the affairs of state.

DAVID IN THE TENTS OF SAUL

Martin

Chapter XXI
SAUL AND DAVID
1 Sam. 17-31

Map—The Philistines began to wage war upon Judah between Shochoh and Azekah in Ephesdammim, and Saul went to their rescue. The armies met in the valley of Elah (Sorek), not far from Gath.

MAP

Valley of Elah—Israel camped on one side of the valley and the Philistines on the other, and every day

VALLEY OF ELAH

Goliath—a giant nine feet tall—came out to challenge any one man to a duel, and thus determine the victors and save further bloodshed by the engagement of the two armies. He defied them to accept his

challenge and came forth both morning and evening for forty days, "but all Israel were dismayed and greatly afraid." The three eldest sons of Jesse enlisted under the king, while David returned from Saul's home to help his father. One day Jesse sent the boy to the front with some special food for his soldier boys, and while there David beheld the giant and heard his swaggering challenge. 1 Sam. 17: 4-11.

DAVID SLAYS A LION

DAVID SLAYS A LION—David remembered how he had killed a lion with his sling when the beast attacked his flock, and he felt confident that with the same weapon he could overcome this champion. So David volunteered to meet the giant, who feigned to disdain him when he saw his youth. 1 Sam. 17: 23-37.

DAVID KILLS GOLIATH—The giant was heavily armed and appeared on the field with a shield bearer. Saul put his own armor on the boy. "But David put them off him, saying, 'I have not proved them,'" and approached the giant with staff in hand and a simple little sling. He had picked up five stones in the brook, but he used only one. It was hurled with such precision that the stone, aimed with accuracy toward the only unarmed spot of Goliath's

Ferrier

THE GIANT BEHEADED

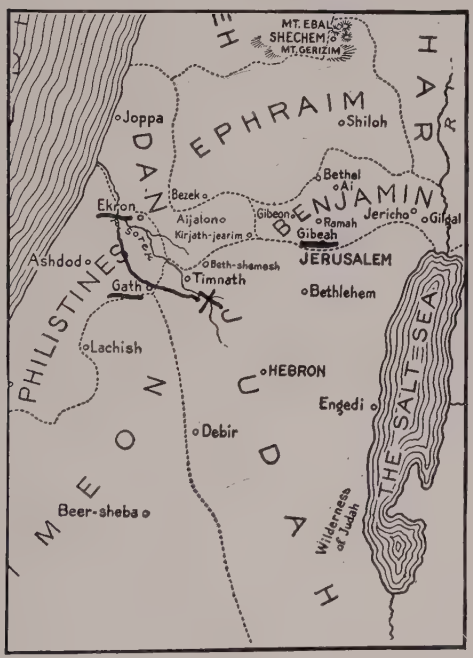
person, sank into the forehead of the giant and he fell to the ground. 1 Sam. 17:38-50. B. C. 1063.

THE GIANT BEHEADED—David sprang upon the giant and with Goliath's own sword severed his head from his body

DAVID KILLS GOLIATH

and brought it to King Saul. 1 Sam. 17.

MAP—And the men of Israel and Judah arose and shouted and pursued the fleeing Philistines until they came to the gates of Ekron. "And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath and to Ekron" (1 Sam. 17:52). The soldiers of Israel returned to



MAP

JONATHAN AND DAVID

plunder the enemy's camp and Saul returned to Gibeah, while Abner (Saul's commander-in-chief) brought David again to Saul's house. 1 Sam. 17: 55-58.

JONATHAN AND DAVID—Jonathan, who already had a considerable record for bravery himself, became so attracted to the youth that his "soul was knit to David," and he made him a present of his own armor. The young heroes at that time entered into a covenant of everlasting friendship. 1 Sam. 18: 1-6.

DAVID HATH SLAIN TEN THOUSAND—But this great victory of David aroused Saul to jealousy, especially when the women sang: "Saul hath slain his thousands and David his ten thousands." It is likely, too, that by this time

DAVID HATH SLAIN TEN THOUSAND

Dore

SAUL TRIES TO DESTROY DAVID

the king had heard of the anointing of this son of Jesse, "And Saul eyed David from that day forward." 1 Sam. 18: 7-9.

SAUL TRIES TO DESTROY DAVID—The next day Saul pretended to have another fit and David was called to soothe him with his harp. Saul became enraged and flung a javelin at him, meaning to drive it through the young harpist and pin him to the wall, but David dodged the spear and made his escape. 1 Sam. 18: 10-12.

DAVID THE LEADER

DAVID THE LEADER—With the hope that David might be slain or that through some blunder bring down the displeasure of the people upon his head, Saul made him captain of a thousand men. But in this Saul missed his aim, for David acted wisely and all Israel loved him as he went in and out before them. 1 Sam. 18: 13-16.

MICHAL—Still determined to imperil the life of David, Saul now offers that if he will slay one hundred Philistines that he will give the young man his daughter to be his wife. But his plan miscarried again for David returned with evidence that he had slain two hundred

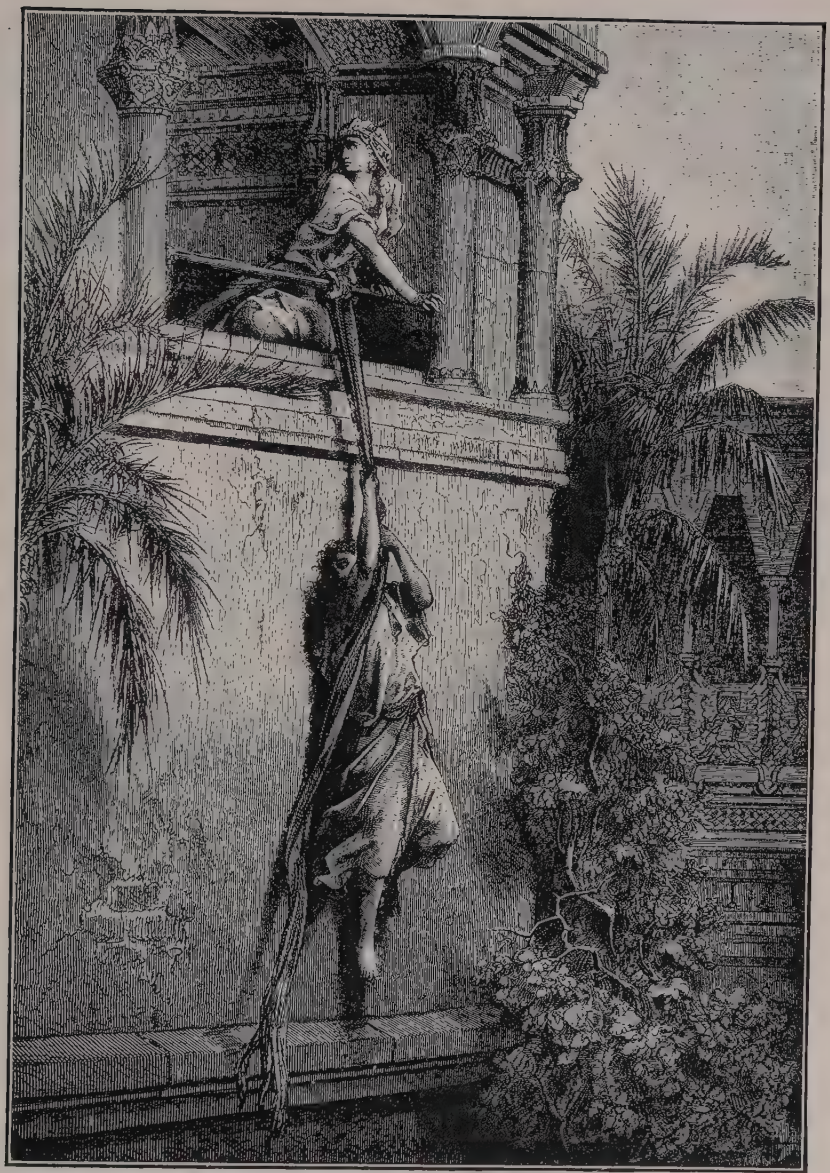
MICHAL

instead. David won Michal thereby, since Saul would not keep his promise to give him Merab. 1 Sam. 18: 17-27. B. C. 1062.

MICHAL HELPS DAVID ESCAPE—In the meantime, David had won several battles over the Philistines and Saul became afraid of him. So he decided to slay David with his own hand, and with this in mind, ordered the young man to meet him at the royal residence. (David was now at his own home.) Michal told the messengers that David was sick and when they left she helped her husband to escape through the window, and he fled to Samuel at Ramah. 1 Sam. 19: 18.

DAVID ESCAPES—Saul now tried to get Jonathan to slay David, and when his son began to plead for his friend the

DAVID ESCAPES



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MICHAL HELPS DAVID ESCAPE

angry father tried to pierce him through with a javelin (1 Sam. 19: 1-7). Jonathan planned with David a successful escape, and said, "Whatsoever thy soul desireth I will even do it for thee." 1 Sam. 20: 4.

NOB

Nob—David then went to Nob (city of the priests) and Ahimelech the priest, not knowing he had broken with Saul, gave him shew bread to eat and delivered to the fugitive the sword of Goliath. David fled from Nob to Gath, where he came in contact with Achish, the king. 1 Sam. 21: 1-10.

MEN OF GATH

Men of Gath—Of course, Achish remembered David as the slayer of their champion, Goliath, and might in

ADULLAM

turn have put him to death had the resourceful young man not feigned lunacy. The superstitious king let David escape and he hid himself for a time in a cave at Adullam. 1 Sam. 21: 10-15.

ADULLAM—The life of Jesse's family was also in jeopardy for as soon as they heard that David was at Adullam they went to him there. David hurried them all to Moab (you will remember they are Moabites through Ruth), and the king of Moab received them kindly, but David returned to the wilderness of Judea-Hareth. 1 Sam. 22: 1-5.

A RELATIVE OF DOEG

A RELATIVE OF DOEG—Meanwhile, Saul called Ahimelech and eighty other priests to the

Dore

DAVID'S BAND

capital and compelled Doeg, the Edomite, to slay them there. Abiather, son of Ahimelech, alone escaped and he came to David in the wilderness and ministered in many ways. He was a priest and had escaped with the ephod (1 Sam. 23: 6). 1 Sam. 22: 6-23.

David's Band—While David was at Adullam he had gathered about four hundred men around him. With these he had dispersed many Philistine pillagers who were robbing Keilah, and his band now increased to six hundred. Saul was at Gibeah, Jesse in Moab, and David was with Abiathar at Ziph in the wilderness. Saul heard of David's whereabouts and came to this desert with an army to capture him. 1 Sam. 23: 1-15.

THE HILL OF ZIPH

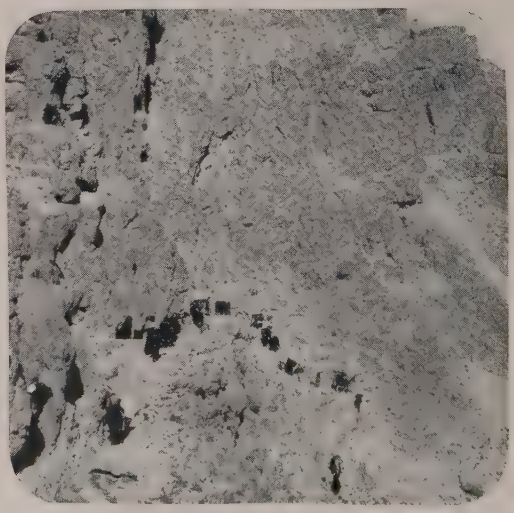
The Hill of Ziph—Jonathan was evidently with his father for he had a secret meeting with David in the hill of Ziph, and they renewed their covenant of an everlasting friendship. And Jonathan said, "Fear not, for the hand of my father Saul shall not find thee. And thou shalt be King over Israel and Israel shall be next unto thee." 1 Sam. 23: 15-18.

Maon Country—The Ziphites turned traitor and led Saul to Ziph, but David had moved on to the wilderness of Maon a few miles south of Ziph, and hid himself among the cliffs. 1 Sam. 23: 19-26.

MAON COUNTRY

Cliffs of En-gedi—David takes advantage of Saul's absence (in his brief fight against some Philistines, 1 Sam. 23:27-28), and hides himself in the gorges of En-gedi. This is near the Dead Sea. There is a perennial stream here and the mountains are honeycombed with caves. 1 Sam. 23:29.

David in the Tent of Saul—Saul renewed his pursuit of David with three thousand men, intending to put an end to this supposed usurper of his crown. The king lodged in one of the caves. David entered the cave, as his soldiers thought, to kill his enemy, but instead he only cut off a part of Saul's garment while he slept. 1 Sam. 24: 1-4.



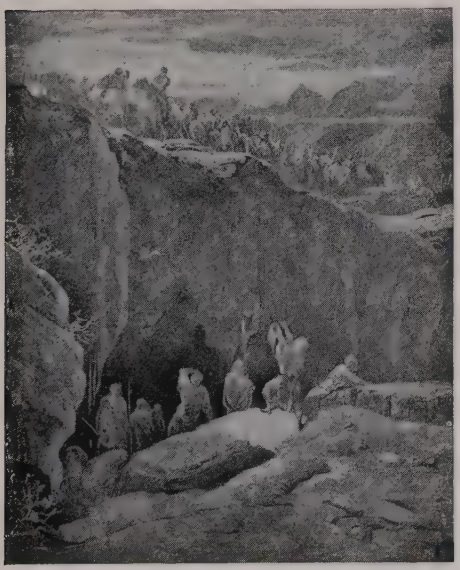
CLIFFS OF EN-GEDI

Schopin

DAVID IN THE TENT OF SAUL

VALLEY OF EN-GEDI

VALLEY OF EN-GEDI—When David returned, his soldiers were surprised that he had spared the king's life, and would have gone and slain Saul themselves, but David said, "No, he is the anointed of God, and would not let them stretch forth their hands against him." 1 Sam. 24: 1-8.



DAVID TAUNTS SAUL

DAVID TAUNTS SAUL—As David waved the garment from a distance he made it known to Saul that he had been at his mercy, but that the king need not fear him, saying, "Mine hand shall not be upon thee," and Saul cried back to David, "Thou art more righteous than I for thou hast rewarded me good, whereas I have rewarded thee

MOSQUE IN MIZPEH

evil." "And Saul went home." 1 Sam. 24: 9-22. B. C. 1060.

MOSQUE IN MIZPEH—In the meantime, Samuel died, "and all the Israelites were gathered together and lamented him and buried him in his house at Ramah." There is a tradition, however, that he was buried at Mizpeh a few miles from Ramah, and this mosque is said to mark his burial place. At any rate the monument reared here to the great and good prophet bespeaks reverence and admiration. 1 Sam. 25: 1. B. C. 1060.

CARMEL IN JUDAH—David now moves back to the Maon country. Nabal, a wealthy farmer and ranchman, lived nearby at

CARMEL IN JUDAH

Rubens

ABIGAIL FEEDS DAVID

Carmel (in Judea). David sent men to him to secure food, but Nabal only received them with contempt. To retaliate, David at once set about making preparation to make a raid on Nabal and take what they needed. 1 Sam. 25: 2-13.

Abigail Feeds David—Abigail, Nabal's wife, chided her husband, explaining that David had protected his property and that it was a small thing that he had asked in return. So she took presents and food and gave to David and apologized for her husband's lack of appreciation. So David did not avenge himself upon Nabal. 1 Sam. 25: 14-35.

NABAL'S CAROUSAL

Nabal's Carousal—When Abigal returned home she found her husband in the midst of a drunken carousal. When she told him of his narrow escape from David, because of his insult, "his heart died within him." He never rallied and died ten days later. 1 Sam. 25: 36-38. B. C. 1059.

David Weds Abigail—When David heard of the death of Nabal he sent for Abigail to come to be his wife. "And Abigail hasted and arose and rode upon her ass with five damsels of hers that went after her and she went after the messengers of David and became his wife" (1 Sam. 25: 39-42). Saul had given Michal (David's first wife) to Phalti of Laish (verse 44).

Map—Saul made one more feeble attempt to defeat David and when that failed, he said, "I have played the fool," and he never bothered him again (1 Sam. 25). But David did not feel safe, so he went to Achish, king of Gath, and since the king felt that David and his army would be of value to him and having a knowledge of his absolute break with Saul, he received him gladly and set apart Ziklag for David and his people. 1 Sam. 27. B. C. 1057.

MAP

Shunem—The Philistines decided to make one master stroke against Israel, and with a great army assisted by David and his men, they planned to divide Israel and cut through their territory on the plain of Esdrælon, where Sisera and others of old, had fought. So they came and camped at Shunem at the foot of

DAVID WEDS ABIGAIL

de Jode

Mount Moreh. 1 Sam. 28: 1-4.

MOUNT GILBOA—Saul camped on Mount Gilboa, which is in sight of Shunem and about ten miles away. 1 Sam. 28: 4-6.

SHUNEM

ENDOR—There was a witch in Endor (presumably a kind of "fortune teller"). Endor is a city on the northeast slope of Moreh, and Saul sought this "princess of spirits" for information regarding the results of the impending battle, coming to her by night. 1 Sam. 28: 7.

MOUNT GILBOA

SAMUEL APPEARS TO SAUL—Saul requested the woman to bring forth the spirit of Samuel, which she is said to have done. Samuel told Saul that his kingdom was done and that Israel would be delivered into

ENDOR

the hands of his enemy and that the kingdom had been given to David, and Saul was overcome by his words. 1 Sam. 18: 15-25.

GIDEON'S FOUNTAIN—Israel came down the steeps of Gilboa to the fountain of Jezreel (Gideon's fountain) and the Philistines camped at Aphek, and the battle was about to be waged on the very plain where Gideon had routed the Midianites years before. 1 Sam. 19: 1.

ZIKLAG COUNTRY—Here from this plain David returned to Ziklag just before the battle. Achish had perfect confidence in him, but his lords (officers) feared that David might join Israel at a critical moment and deliver them into the hands of Saul.

GIDEON'S FOUNTAIN

Meyer

SAMUEL APPEARS TO SAUL

So they were not willing to take a chance and David was sent back to his own city, Ziklag. 1 Sam. 19: 2-11.

ZIKLAG COUNTRY

MAP—David was no doubt very glad, and in fact there may have been a question as to just what he might have done, judging from his many opportunities to slay Saul, of which he did not avail himself. So David returned to Ziklag.

MAP

DAVID ANNIHILATES THE AMALEKITES—It was indeed well that David

DAVID ANNIHILATES THE AMALEKITES

turned back, for during his short absence the Amalekites (just south of him) had plundered the homes of the helpless women and carried them all away. David pursued them hotly and slew all but four hundred, who escaped into Egypt on fleet-footed camels. He recovered all that had been taken, besides the spoils of the Amalekites which he also took. 1 Sam. 30: 1-31.

DEATH OF SAUL—While David was slaughtering the Amalekites in the wilderness of Shur, the Philistines were dealing out death to Israel, his brethren. Jonathan,

SAUL'S BODY HANGED ON THE CITY WALLS

Dore

DEATH OF SAUL

Abinadab, and Melchishua, sons of Saul, together with thousands of Israel, had perished, and Saul, seeing his people fly in confusion, fell upon his own sword and was thrust through. The Philistine's victory was decisive. 1 Sam. 31: 1-7. B. C. 1056.

Saul's Body Hanged on the City Walls—Saul and his sons were beheaded and their bodies were hung on the walls of Bethshan.

Saul's first combat was for the purpose of liberating Jabesh-gilead. These people did not forget his great favor to them and they came over Jordan by night and cut down the bodies and cremated them in Jabesh, where their ashes were buried, and the people fasted for seven days (verses 10-13).

Questions

What old enemy now waged war with Saul? Where did the armies meet? What direction from Bethlehem? Name a Philistine giant? What did Goliath do? Was there an Israelite who would fight him? Where was David at this time? Were his brothers in Saul's army? Where was David now sent? What for? What did he do when he heard the giant's challenge? What did Saul now give David? What did he do with the armor? What were David's weapons? Did he slay the giant? Then what did David do? What became of the Philistine army? Were Jonathan and David friends? What act peeved Saul? How did Saul try to destroy David? Name David's wife? Who was her father? Did Saul try again to slay David? Who helped to save him? Where did David then go? Whom did Saul implore to slay David? What did he do when Jonathan refused? Who was a priest of Nob? What did Ahimelech do for David? Where did David then go? How did he save his life from Achish? Where

did David then go? How many men volunteered with him? What became of Ahimelech? What priest fled to David? Where did Saul seek David? Who secretly met him at Ziph? Locate Ziph? Where is the Maon country? Tell of a narrow escape of Saul at En-gedi? Where was Samuel buried? What rich man lived at Carmel? What did David ask of Nabal? Who brought food to David when Nabal refused? How did Nabal die? Story of David and Abigail. Whom did David now join? What land did King Achish give him? Who wages war on Saul on the plain of Esdraelon? Who went with the Philistines to Shunem? Why did David return? What happened at Ziklag during David's absence? What did he do? Did he recover his people and goods? Did the battle go against Saul? How did he die? What became of his sons? What was done to their bodies? Who buried them? Where?

KING DAVID—PART I

INTRODUCTION TO CHAPTER XXII

CHAPTER TWENTY-ONE related the cruel manner in which the jealous Saul dealt with David. The king tried in vain to destroy the young man; he placed him often in dangerous positions hoping that David would lose his life, and when finally the king saw that his young rival was either more clever than himself or that he was being providentially favored, he turned the military forces of his kingdom against him and David was pursued to the uttermost parts of Saul's domains. David had his enemy's life in his hands more than once, but never did take advantage of his opportunity. And even when Saul finally fell in battle at the siege of Bethshan, David wept bitterly, for he looked upon him as the Lord's anointed and put a man to the sword who intimated that he had taken a hand in the king's death.

Davis

JOAB TAKES JERUSALEM

Chapter XXII

KING DAVID—PART I

2 Sam. 1-15

David Hears of Saul's Death—It was only two days after David had returned to Ziklag that an Amalekite who had escaped from the army of Israel, brought news that Saul and his sons had been slain. It was perhaps to gain David's favor that the messenger said that he himself had killed Saul (which was not true), but contrary to this man's hopes, David had him put to death immediately. And David lamented bitterly the death of Saul and Jonathan. 2 Sam. 1: 1-27.

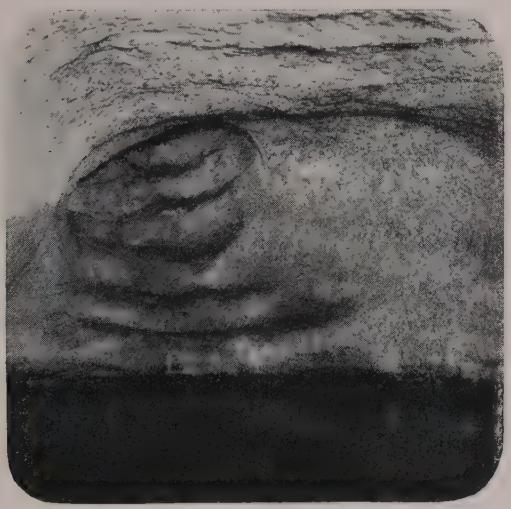
DAVID HEARS OF SAUL'S DEATH

David Made King—David did not keep the spoils he had taken from the Amalekites, neither had he delivered them to Achish, king of Gath; but had distributed them among his own people of Judah (1 Sam. 30: 26-31). Soon thereafter he was called to Hebron, where he was formally installed as king of Judah by unanimous consent. 2 Sam. 2: 1-5. B. C. 1056.

DAVID MADE KING

MAHANAIM—Abner, Saul's commander-in-chief, and Ish-bo-sheth, the dead king's son, had escaped the Philistines' slaughter. Ish-bosh-eth was the only remaining heir to the throne, and Abner brought him to Mahanaim and made him king in Saul's stead. Gibeah ceased to be the seat of the royal family and went into decay. Ish-bo-sheth was now forty years old and reigned two years. 2 Sam. 2: 8-11.

MAHANAIM



SPRING OF GIBEON

SPRING OF GIBEON—To gain his purpose, Abner was as tricky as Saul. He arranged a meeting with Joab (David's chief) at the spring of Gibeon, and Abner proposed that while he and Joab had a peaceful chat

that their bodyguards "play together." While thus "playing" Abner's men slew nineteen of Joab's guards, and Abner himself fled. He was pursued by Abishai, Joab's brother, and Abner turned and thrust a spear through his body. Joab buried his brother in Bethlehem. 2 Sam. 2: 12-32.

MAN OF HEBRON—Abner now turns traitor. He left Ish-bo-sheth and after a conference with David at Hebron, influenced his people to turn to the son of Jesse and thus unite all Israel under one king. This advice had its effect, for the power behind the throne was Abner and Ish-bo-sheth, who was a weakling, was little more than a figurehead. 2 Sam. 3: 6-21.

MAN OF HEBRON

DEATH OF ABNER—Abner's visit to Hebron had been made during the absence of Joab, and when he learned of it he secretly called Abner to return. Abner had mercilessly slain Joab's brother, had turned traitor to Ish-bo-sheth, and defiled himself with immoral conduct, and Joab believed he would breed trouble in David's camp. So pretending a friendly chat (as Abner had done), the two drew aside and Joab stabbed him under the "fifth rib" as Abner had done to Abishai, his brother.

Hoet

DEATH OF ABNER

NATIVES OF MAHANAIM

NATIVES OF MAHANAIM—"And when Saul's son heard that Abner was dead in Hebron his hands were feeble, and all the Israelites were troubled." Ish-bo-sheth is now beheaded by two of his captains, Baanah and Rechab, who bring the head to David, expecting to be rewarded by him, possibly by receiving a promotion to some prominent position, but they were disappointed. 2 Sam. 4: 1-8.

POOL OF HEBRON

POOL OF HEBRON—David was very much broken up over this incident, and immediately had the murderers hanged over the pool of Hebron. He ordered the head of Ish-bo-sheth to be buried in the sepulchre of Abner. 2 Sam. 4: 9-12. B. C. 1048.

DAVID, KING OF ISRAEL—David had been King of Judah, at Hebron, for seven and a half years. The eyes of all Israel had been upon him for more than ten years, and he had proven himself to be a man of judgment, kindliness, and executive ability. So now all the tribes come to him at Hebron. He makes a covenant with the elders, who anoint him as King of all Israel, uniting all tribes under one ruler. David was thirty years old when he began to reign in Judah. He ruled united Israel for thirty-three years. 2 Sam. 5: 1-5. B. C. 1048.

JERUSALEM

JERUSALEM—For three hundred years the eye of Israel had been on Jerusalem, the stronghold of the Jebusites, but they had never succeeded in taking it. David's first thought was to take Jerusalem (Jebus) and thereby clear the hill country of all enemies. Not only this, but it would give a more central location for the capital of the united people, and its great walls would be a protection against attack. This move of David pleased his subjects very much, and they seemed to be convinced more than ever that they had not made a mistake in the selection of their ruler. So from the very start David had the people well in hand and his success was assured.

Lastman

DAVID, KING OF ISRAEL

JERUSALEM FROM THE SOUTH

JERUSALEM FROM THE SOUTH—So David went with his men against Jerusalem and must have camped near where we are standing (south side). They saw the city from the same angle, though the city then extended down the hill farther than you see it to-day from this point.

WALLS OF JERUSALEM—As they approached these walls that were impregnable to the armies of that day, David offered the position of commander-in-chief to the man who would enter the city and capture it. There were many aspirants for this position, but there was but one who had the experience to undertake the dangerous task. 2 Sam. 5: 8.

WALLS OF JERUSALEM

WALL AND TOWER OF DAVID

WALL AND TOWER OF DAVID—Joab, who perhaps had been waiting for such an opportunity, scaled the walls (tradition says at this very place), and led Israel to victory and (forever) drove the Jebusites from Jerusalem. 1 Chron. 11: 6-9.

DAVID'S TOWER (Outside)—"David dwelt in the fort which he called the city of David," and at once set about doing considerable building in this section of the city, assisted by his friend, King Hiram of Tyre. This is the Tower of David as seen from outside the walls. Its appearance is much as it was in David's day, for it has been rebuilt upon the same foundation where David's original tower stood.

DAVID'S TOWER (Outside)

DAVID'S TOWER (Inside)

DAVID'S TOWER (Inside)—Though the Tower of David is inside the present wall, at that time the tower itself was a part of it. There was evidently a moat for further protection around the outside of the walls, the remains of which are seen in the picture.

CEDARS OF LEBANON

CEDARS OF LEBANON—Hiram was king of Tyre at this time. The two young rulers were great friends, and Hiram sent down to David cedars of Lebanon and workmen who built a palace for his new capital.

MAP

MAP—We will have more to do with King Hiram later, so now we locate his kingdom. Note also Jerusalem, Hebron, Mahanaim, Joppa, Tyre, Plain of Sharon, etc.

JERUSALEM FROM ROAD (S. W.)—From the experience Achish had had with David, he perhaps was not surprised to hear that the young chief was king of Israel, and had already taken Jerusalem. Achish remembered, however, how he had defeated Saul at Bethshan, and so now made a similar attack with the hope of defeating David and taking his stronghold—Jerusalem. 2 Sam. 5: 17.

PLAIN OF REPHAIM—The Philistine hosts came up and camped at Rephaim in full view

JERUSALEM FROM ROAD (S. W.)

Dore

DAVID DEFEATS THE PHILISTINES

of Jerusalem. Their certainty of victory made them foolhardy and reckless, so that it seemed they could scarcely abide the time when Israel should come out against them. 2 Sam. 5: 22.

PLAIN OF REPHAIM

DAVID DEFEATS THE PHILISTINES—The successful capture of Jerusalem, under the leadership of their new and beloved king, had also stimulated confidence in the hearts of Israel. And they came against the Philistines with such tremendous force that they were driven, terrified, through the Judean mountain passes.

SITE OF GEZER

SITE OF GEZER—And David's army smote them to Gezer on the plain of Sharon, their own territory (2 Sam. 5:

DAVID MOVES THE ARK

25). This well-nigh settled the Philistine encroachments upon Israel, which had been "a thorn in their flesh" since their advent into the Promised Land.

DAVID MOVES THE ARK—When David became firmly established in Jerusalem, different from all others who had been called to any high position in Israel before, he did not forget God. His first act was to send to the house of Abinadab at Kiriath-jearim to bring up the Ark of the Covenant to his own city. 2 Sam. 6: 1-11.

DAVID REJOICES BEFORE THE ARK—The Ark of the Covenant had been in Kiriath-jearim twenty years, and David

JERUSALEM FROM HILL OFFENSE

Stradanus

DAVID REJOICES BEFORE THE ARK

was so enthused that he entered Jerusalem at the head of the procession, wildly dancing; and his wife believed that he was demented. 2 Sam. 6: 12-23. B. C. 1042.

HILL OPHEL

JERUSALEM FROM HILL OFFENSE—The tabernacle which had enclosed the ark had evidently been destroyed, and David constructed a new one which was placed on the Hill Ophel, and it remained here until Solomon's temple afterward was completed on Mount Moriah—the hill above. 2 Sam. 6: 17-19.

HILL OPHEL—This hill Ophel was then within the walls of the city, which extended down that slope and came almost to the valley of Hinnom.

NATHAN

NATHAN—Nathan was the prophet in the days of David and to him the king went to

MAP

counsel upon the matter of building a great temple. Heretofore Israel had worshiped in tents (the tabernacle). Now that they had a firm footing and desired to become a settled nation, God answered Nathan, "Go and tell my servant, David, thus saith the Lord; shalt thou build me a house for me to dwell in?" 2 Sam. 7.

MAP—David at this time was compelled to turn his attention to war. He invaded Moab and Zobah, extending his northern borders as far as the Euphrates. Then he put a garrison in Damascus, and many other adjoining territories as indicated on the map.

DAVID'S KINDNESS TO ME-PHIB-O-SHETH—In spite of David's engagement in war he seemed yet to have a tender heart. Upon inquiry as to whether there were any of the house of Saul left, it was reported that only Ziba, a servant, could be

LETTER TO JOAB

DAVID'S KINDNESS TO ME-PHIB-O-SHETH

West

NATHAN DENOUNCES DAVID

found, and then there was Mephibosheth, the only son of Jonathan, his good friend. He gave Ziba a lucrative position, and Mephibosheth he made to live in his own palace and share all the benefits of his household. 2 Sam. 9.

Letter to Joab—But David now does a most cowardly thing. He becomes enamored with Bathsheba, whose husband Uriah was battling in David's army against the Hittites. The king arranged with Joab to have Uriah placed in the front in the battle and he was killed. Then David married his widow. 2 Sam. 11. B. C. 1032.

THRONE OF DAVID ON TEMPLE SITE

Nathan Denounces David—This incident brought Nathan, the prophet, to David's side again, and the prophet poured out upon him such a scathing denunciation that he cried out, "I have sinned against the Lord."

Throne of David on Temple Site—As far as can be found out from 2 Samuel and 1 Chronicles, David had eighteen sons and one daughter, and their names were: Amnon, Chileab, Absalom, Adonijah, Shephatiah, Ithream, Shummuah, Shobab, Nathan, Solomon, Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, Eliphelet, Nogah, and the daughter's name was

ABSALOM SEEKS REVENGE

Tamar, full sister to Absalom. 2 Sam. 3: 2-5 and 5: 13-16; 1 Chron. 3: 1-9 and 14: 3-7.

ABSALOM SEEKS REVENGE—Amnon fell desperately in love with Tamar, his half sister, but later deserted her. Absalom, her brother, waited two years for an opportunity to slay the offender, and at a sheep-shearing feast at his estate at Baal-hazar to which he invited his half-brother, Amnon was slain while he was full of wine. 2 Sam. 13: 1-36.

NEAR LOCATION OF GESHUR—Absalom was not only avenged, but the elder brother being out of the way, he became the crown prince of Israel. David was deeply grieved, and Absalom, fearing to return to Jerusalem, took refuge with his grandfather who was king of Geshur, a province south of Damascus. 2Sam. 13: 37-39.

NEAR LOCATION OF GESHUR

ABSALOM

NATIVES OF GESHUR

NATIVES OF GESHUR—Now that Amnon is dead and Absalom is a fugitive, the king is heavy hearted indeed. Joab, perceiving this, cunningly devises a plan for bringing the murderous son to Jerusalem, after an absence of three years in Geshur. But David said, "Let him return to his own house and not see my face." 2 Sam. 14: 1-24.

ORIENTAL RUNNERS

ABSALOM—For two years this estrangement continued, when Absalom urged Joab to use his influence to reconcile the king. "Absalom bowed his face to the ground before his father, and David kissed him, and they were friendly again." 2 Sam. 14: 25-33.

ORIENTAL RUNNERS—David must have lavished his wealth

upon the prince now, for he had chariots and horses and fifty runners, such as only kings and men of great dignity employed. There are only a few of these fleet-footed professionals to be found in the Orient to-day. They are admired for their unusual speed and great endurance. 2 Sam. 15: 1.

Absalom Flatters the People—The people, considering their free and easy past, really felt that it was an imposition upon them to be compelled to pay a tax to support a central government. Absalom took advantage of this and he stationed himself at the gate of Jerusalem and pretended to sympathize with all the visitors, and would say: "It's too bad, if I were king I would do you justice," etc. He would often kiss them and thus "stole the hearts of Israel." 2 Sam. 15: 2-6.

HEBRON

Hebron—Absalom kept this up for many years, and when he felt that he had enough of a following to assure success, he went to Hebron and got himself proclaimed king. He bribed Ahithophel, David's personal advisor, to join him, and the conspiracy of the handsome prince "was strong for the people increased continually with Absalom." 2 Sam. 15: 7-12. B. C. 1023.

Goeree

ABSALOM FLATTERS THE PEOPLE

Questions

Who brought news of Saul's death to David? Where was David at this time? Where is Ziklag? How did the messenger say Saul met his death? What happened to the Amalekite? How did the death of Saul and Jonathan affect David? Why was David called to Hebron? Who was king of Israel? Where was Ish-bo-sheth's capital? Which side of Jordan? What trick did Abner do? Who did he slay? To whom did he turn traitor? Who did he propose to join? Who slew him at Hebron? What was Joab's grievance against him? What was the fate of Ish-bo-sheth? By whom was he slain? To whom did Baanah and Rechab report this murder? What did David do to them? What important meeting is now held at Hebron? Was David the choice of Israel? How old is he now? How long had he ruled in Hebron? What great city did he take? Who led David's army? What position is now given to Joab? What was the city also called? Was it walled city then? Whose army came against Jerusalem? Where did they camp? Did they succeed? What happened? Was the victory decisive for Israel? Where is the Ark now? To where did David move it? How long had it been at Kiriath-jearim? Who made a new Tabernacle? Just where was it located? Who was prophet? What did Nathan say about a Temple? Why did David not build the Temple at once? Who was slain by Absalom? Cause of the murder? Where did Absalom go? Who planned his return? Did David receive him? How long did this estrangement continue? Did David thoroughly forgive him? Did David lavish his wealth upon him? How did Absalom treat David's subjects? How did he steal their hearts? Where was he proclaimed king? What officer of David's turned to Absalom? Did the conspiracy start with momentum?

KING DAVID—PART II

INTRODUCTION TO CHAPTER XXIII

David became king of all Israel after the death of Saul. Abner turned traitor to Ish-bo-sheth and was slain by Joab. Ish-bo-sheth had moved his capital to Mahanaim and was murdered by two of his officers, who in turn were hanged at Hebron by David. Joab (a cousin of David) took Jerusalem, and the new king (David) was duly installed in that great city. Nathan was prophet and gave the king timely advice. During this time the Ark of the Covenant was brought from Kiriath-jearim and housed in a new tabernacle on Ophel, and David had received instructions from God that a permanent house of worship should be erected on Moriah. But disturbances both at home and abroad demanded the king's attention and the work was postponed; in fact, it was never begun until the reign of Solomon.

REHOBOAM AT SHECHEM

Chapter XXIII

KING DAVID—PART II

2 Sam. 15—1 Kings 2

BROOK KIDRON

Brook Kidron—David, when he had been informed of his son's conspiracy, sensed the danger and left Jerusalem with his family, six hundred men that had accompanied him from Ziklag, and a few faithful friends. They first came to the Kidron which flows down the valley of Jehoshaphat, just outside the city walls. 2 Sam. 15: 13-23. B. C. 1023.

OLIVET FROM JERUSALEM

Olivet From Jerusalem—After crossing the Kidron they ascended the Mount of Olives

TOP OF OLIVET

by one of these roads, and somewhere on that hillside Zadok and Abiathar (priests who had brought the ark), were sent back and remained with it. They secretly gathered all news and kept David informed as far as it was possible. 2 Sam. 15: 24-29.

Top of Olivet—David had now reached the top of Olivet. He was barefooted, his head was uncovered, and as he looked back upon the Holy City he wept bitterly, just as we remember Jesus did from near the same spot a thousand years later. Here news reached him that Ahithophel had turned to Absalom, and was now his personal advisor. 2 Sam. 15: 30-31.

RUSSIAN TOWER ON OLIVET

Russian Tower on Olivet—In spite of David's hurry to flee from Absalom, he tarried on top of Olivet long enough to worship. From here Hushai

was sent back to act as spy. He completely deceived Absalom and was more than a match for Ahithophel. The plan was that Hushai deliver news to Zadok and Abiathar, and that they then communicate with Jonathan and Ahimaaz (the priests' sons), who were in hiding not far from the tabernacle. The priests' sons would then carry the news to David. 2 Sam. 15: 37 and 16: 15-19.

MOAB FROM OLIVET

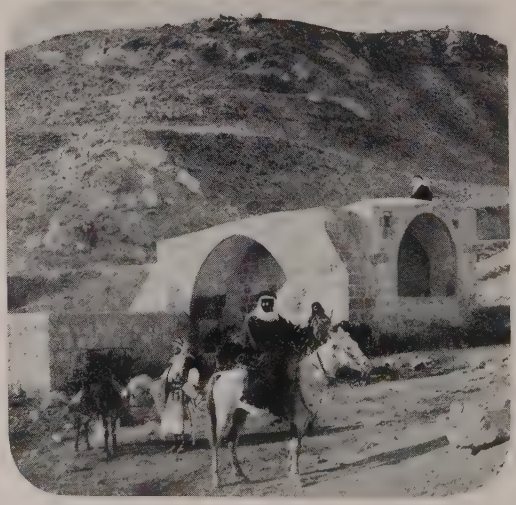
This exceptional picture was made from the top of the tower on Olivet. We are looking east. The mountain in the distance (15 miles away) is Gilead; the Jordan flows by its base, and on a clear day may be seen from here. The expanse between here and the river is the wilderness of Judah over which David fled from Absalom as we shall see and a thousand years later was the scene of the preaching of John the Baptist.

Joppa Gate—Hushai got into the city it seems just

JOPPA GATE

a little before Absalom arrived, and upon offering his services to the prince, he was accepted but not without an insulting sneer. He was as close to Absalom as was Ahithophel, and it gave Hushai an opportunity to obtain the news he desired.

Apostles' Fountain Edge of Wilderness—When David had reached the edge of the wilderness, Ziba overtook him with refreshments and informed him that Mephibosheth was waiting in the city with the hope of profiting by this change of administration (possibly of becoming king himelf, for he was the only heir).



APOSTLES' FOUNTAIN EDGE OF WILDERNESS

Curse of Shimei—A little farther (east) into the Judean wilderness stood the

village of Bahurim, from which Michal, David's wife (Saul's daughter) had left her husband, Phaltiel, and came back to David (2 Sam. 3: 13-16). One Shimei, who had some connection with Phaltiel's family, met David's party here and cursed the king with bitterest oaths and threw stones at him. David was calm through it all and would not permit the arrest of the foul-mouthed Shimei. 2 Sam. 16: 5-14.

CURSE OF SHIMEI

NATIVE JERUSALEM JEW

NATIVE JERUSALEM JEW—Absalom now calls upon his advisors (Ahithophel and Hushai) to recommend what course he should pursue. Ahith-

ophel urged him to make an immediate attack, and kill only the king and thus settle the matter at once. He assured Absalom that all the people would then support him as king. 2 Sam. 16: 20-23 and 17: 1-4.

HUSHAI AND AHITHOPHEL—But Hushai (hoping to give David time to get across the Jordan) said to Absalom; wait, get a great army and lead it yourself against the king. He warned Absalom of his father's ability as a warrior. "Thou knowest thy father and his men," he said, "that they be mighty men, that they be chafed in their minds as a bear robbed of her whelps." He also argued, "You can't find your father to kill him, he will not lodge with his men. Remember how he played with Saul" in Maon and En Geddi some time since. 2 Sam. 17: 5-15.

EN-ROGEL

EN-ROGEL—Hushai's argument prevailed. Absalom accepted his plan and unwittingly placed himself in the hands of the spy, whereupon Ahithophel went home and committed suicide, for he saw the trap that Absalom had stepped into. Jonathan and Ahimaaz are now hidden in a house here in En-Rogel, waiting for news obtained by Hushai. 2 Sam. 17: 15-17.

JOAB'S WELL—In the meantime, the two waiting

HUSHAI AND AHITHOPHEL

messengers had been discovered by a lad, who came and told Absalom. They were at once sought, and only escaped arrest by hiding themselves in a well, believed to be this one, which to this day is called "Joab's well." 2 Sam. 17: 17-20.

JOAB'S WELL

JORDAN VALLEY.—David seems to have been in the Jordan valley by this time (verse 16). The messengers arrive early in the morning with the news that Hushai has won Absalom by his eloquence, and that the king would have time to escape, gather his followers, and organize them. But the organization was not completed until a few days later when he was in Gilead among his many friends and loyal supporters.

JORDAN VALLEY

JORDAN RIVER

JORDAN RIVER—But David was advised to lose no time. So he and all his people crossed the Jordan that same morning. 2 Sam. 17: 21-22.

MAP—When David got to Mahanaim he was among friends, and great contributions of every kind were made to his cause. He was specially favored by the aged Barzillai, a man of great wealth and influence in Gilead, of whom David seemed very fond. 2 Sam. 17: 27-29.

ABSALOM PURSUES HIS FATHER—Absalom made Amasa his commander-in-chief, and in due time crossed the Jordan with twenty thousand men.

MAP

Dore

ABSALOM CAUGHT IN THE OAK

ABSALOM PURSUES HIS FATHER

But the fight was of brief duration, for Joab was a seasoned soldier and proved to be more than a match for his cousin Amasa, whose army was well-nigh annihilated in the hills of Gilead. 2 Sam. 18: 6-8.

Absalom Caught in the Oak—Absalom was endowed with a wealth of "beautiful hair," and as he was carried with great speed by the mule upon which he was riding, his hair became entangled in an overhanging branch of a tree and the mule ran from under him, and left the prince suspended in mid-air. 2 Sam. 18: 9.

ABSALOM SLAIN BY JOAB

Absalom Slain by Joab—The king had given strict orders not to harm the un-

worthy son, and the servant who discovered his helpless condition would not slay him, although Joab had placed a price upon his head. But when Joab got the news he thrust a spear through the heart of the unfortunate prince, whose dream of sitting on the throne of David was now ended. 2 Sam. 18: 10-17.

Absalom's Pillar—Absalom's dead body was covered with a pile of stones which marked his grave in Gilead, though he had erected a pillar (possibly for a tomb) in his lifetime. This pillar is located in the king's dale outside the walls of Jerusalem. It has withstood the ravages of time, as it was cut out of (or away from) the solid stone hillside. 2 Sam. 18: 17-18.

ABSALOM'S PILLAR

Absalom's Pillar (Close)—Jews in passing this pillar have a custom of throwing a stone at it to express their contempt for one so unfaithful as was Absalom—the great hole in the side of the monument has been worn by the stones thus cast at it.

David Weeps for His Son—The news of Absalom's death is now brought to David at Mahanaim, where he is anxiously waiting. He was so affected that he wept bitterly and loudly and wished that he might have died

Dore

DAVID WEEPS FOR HIS SON

in his son's stead. It was not until Joab threatened him that he arose and expressed his gratitude to the people who had been so loyal to him. 2 Sam. 18-19 to 19: 10.

ABSALOM'S PILLAR (CLOSE)

JORDAN VALLEY—The people felt sorry for the injured David. Judah, who had been foremost in the revolt, was first to go to Gilgal and escort him over Jordan. Amasa was pardoned and placed at the head of David's army. Even Shimei was forgiven. Mephibosheth was at least partly vindicated and Ziba was given half his property. 2 Sam. 19: 11-30.

JORDAN VALLEY

MODERN SOLDIERS IN PALESTINE—The aged Barzillai, still faithful, followed the king to Jor-

MODERN SOLDIERS IN PALESTINE

dan where Israel and Judah were waiting on the other side to greet him. As David kissed Barzillai goodbye he promised a great future to the old man's son Chimham, who accompanied the king the balance of his days. 2 Sam. 19: 31-40.

Golden Gate—David, though heartbroken over the death of Absalom, swept through the gates of Jerusalem with all the appearance of a victor and was hailed by a joyous people, and restored to the throne. Heavy hearted though he was, he succeeded in hiding it from the people.

GOLDEN GATE

David in His Glory—In the few days of Absalom's reign the people had no doubt been con-

vinced of their mistake in turning against David, and the king was more welcome to Zion than he had ever been before. David realized this, for his attitude toward them was of the most kindly nature, full of mercy and forgiveness.

DAVID IN HIS GLORY

GIBEON

GIBEON—One Sheba, a Benjamite (Saul's tribe), tried to stir up a rebellion, but his effort to enlist the northern tribes apparently did not succeed to any considerable extent. Amasa was sent after him, but he was so slow that Joab assumed com-

BATTLE OF BETHLEHEM

mand. He and Amasa met at Gibeon and Joab slew his rival, and also effected the death of Sheba the rebel. 2 Sam. 20: 4-22.

BATTLE OF BETHLEHEM—The Philistines were still hostile and came into control of Bethlehem. The leaders seem to have been the sons of Goliath of Gath, whom David had slain in a duel years before; they waged war against David but were decisively defeated. 2 Sam. 21: 15.

DAVID'S NARROW ESCAPE—The blow was mainly intended for David personally, as is indicated by the fact that Ishbi-benob, one of the giant's sons, singled

SONG OF DELIVERANCE

DAVID'S NARROW ESCAPE

David out and attacked him while the battle was at its height. The king's life was saved only by the prompt and skilled hand of Abishai, who slew the giant in the merest nick of time. 2 Sam. 21: 15-17.

Song of Deliverance—David is very grateful for his escape and is moved to give expression to his gratitude in song. In a Psalm of Praise he recites the many occasions of divine providence throughout his entire life, closing with the words: "The Lord is the tower of salvation to his king and showeth mercy to his anointed, unto David and to his seed forevermore." 2 Sam. 22.

THE YOUTHFUL SINGER

The Youthful Singer—David had been a great singer and gained for himself the title, "The sweet psalmist of Israel" (2 Sam. 23: 1). He had soothed the savage breast of Saul and in his younger days had thrilled Israel with his compositions, many of which have been preserved to us to this day.

David's Last Song—But the twenty-third chapter of 2 Samuel records his last song. Though now his hand is unsteady, his voice quivering, and his brain weary, he is still capable of that picturesque language

THE WELL BY THE GATE

that makes all his writings so impressive. In his last song he speaks of God in such an expressive figure as "the Rock of Israel," and of those who rule in his fear as "the light of the morning sun."

THE WELL BY THE GATE—In his later life David became childishly sentimental, as is evidenced by the fact that during the time of the occupancy of Bethlehem by the Philistines, he cried for a drink of water from his father's old well in Bethlehem. Three men, wishing to please him, broke through the lines and got the water from the well.

DAVID REFUSES TO DRINK

DAVID REFUSES TO DRINK—But when it

Rubens

DAVID'S LAST SONG

was brought to the king he refused to drink it, and instead, poured it out. "And he said be it far from me O Lord, that I should do this. Is not this the blood of the men that went in jeopardy of their lives?"

THE GREAT PLAGUE—David now caused a census to be taken, presumably for military reasons, which displeased the Lord and angered the people. As a result a plague was visited upon Israel and seventy thousand died in three days. 2 Sam. 24: 1-15.

THE GREAT PLAGUE

THE PLAGUE STAYED—As the angel of death was hovering over Jerusalem at the threshing place of Araunah, the Jebusite (on Mount Moriah), the Lord said to the angel, "It is enough, stay now thy hand," and the plague ceased. 2 Sam. 24: 16.

THE HILL MORIAH—The prophet Gad directed David to buy this threshing floor from Araunah and to erect an altar upon it, which he did over the protests of the owner, who wished to donate it for this purpose. Then burnt offerings were made and thus the plague was

THE PLAGUE STAYED

stayed. (This Araunah is believed to have been the deposed king of Jerusalem, the Jebusite from whom Joab had taken the city a few years before.) Later Solomon's temple was built on this very spot. It is certain that the tradition that Abraham came here to offer his son Isaac was accepted in that early day (a thousand years B. C.), and because it was held sacred for that reason it was considered an appropriate place for the temple to stand. This is the summit of Mount Moriah as you see it to-day. 2 Sam. 24: 18-25.

THE HILL MORIAH

SOLOMON IS DAVID'S CHOICE

SOLOMON IS DAVID'S CHOICE—David is now a feeble old man. The people become anxious regarding his successor. It has at least been partly promised to Solomon, David's son by Bathsheba, notwithstanding the fact that Adonijah is the oldest of the king's living sons and heir to the throne.

THE ROCK OF ZOHELETH—Adonijah aspired to the successorship of his father, and drew Joab and Abiathar to his side. They made a great feast at the stone Zoheleth, in the valley of Jehoshaphat, at which time it was their purpose to announce Adonijah as the next king. 1 Kings 1: 5-9.

THE ROCK OF ZOHELETH

SOLOMON PROCLAIMED KING—Nathan, Zadok, Benaiah, and

SOLOMON PROCLAIMED KING

others of the "mighty men" were favorable to Solomon, so together with Bathsheba they informed the king of the conduct of Adonijah, and David said, "Take Solomon to Gihon (called the Virgin's Fountain to-day) and anoint him king, and blow the trumpet and say God save King Solomon." 1 Kings 1: 11-40. B. C. 1015.

En-Rogel—A short distance below Gihon, in the same valley at En-Rogel, Adonijah's party was broken up. They had heard the announcement of Solomon's elevation, and in a few moments messengers came and verified what

EN-ROGEL

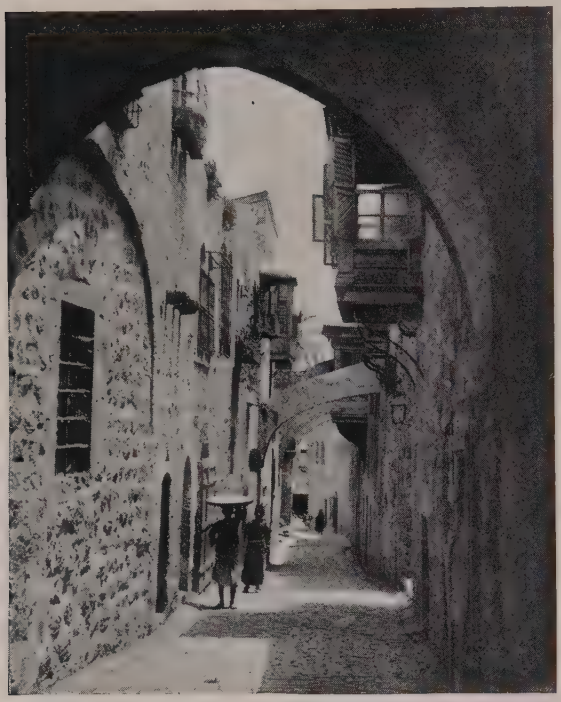
they had heard. Solomon indeed is king. 1 Kings 1: 41-49.

THE ALTAR

THE ALTAR—Adonijah ran to the tabernacle and caught hold of the horns of the altar, where he remained until Solomon swore that he would not put him to the sword. Solomon agreed that his brother would be safe as long as he "showed himself to be a worthy man." 1 Kings 1: 50-53.

ZION FROM THE SOUTH—Over there on Mount Zion, David had occupied the throne for thirty-three years, and now he is seventy years old. He calls Solomon in to him and delivers his last charge; the burden of it, like that of Moses, was: "Be faithful to God, and you will prosper," and Solomon found

ZION FROM THE SOUTH



ZION STREET

this true just to the extent that he followed it. 1 Kings 2: 1-9. B. C. 1015.

ZION STREET —Zion was David's greatest and first love. He felt that God had given it to him. He dreamed of beautifying it. His psalms were filled with expressions of joy and adoration regarding it, and now his body is laid to rest in the spot he loved so much — Zion.

DAVID'S TOMB —His tomb is pointed out here, guarded by the Moslem, and is revered by Jew

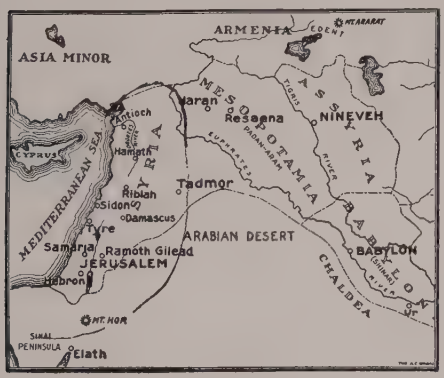
DAVID'S TOMB

and Christian alike, and visited by multitudes, many of whom venerate it with an idolatrous devotion.

THE CENOTAPH

THE CENOTAPH—Inside the tomb (or mosque) is the cenotaph representing the casket of David (common in the tombs of Mussulman saints), and on it is inscribed in Arabic, "O David, whom God has made vicar, rule mankind in truth." It is believed David is buried in the cavern far below the surface upon which we now stand.

MAP—The geography of the kingdom of Israel is much changed since Saul was king. From the Euphrates to the rivers of Egypt and from the Mediterranean to the gulf of Akabah (except the coast of Tyre), is the territory over which Solomon finds himself ruler.



MAP

KING DAVID—David, of necessity, was a man of war, and his campaigns accomplished what Israel

had tried to do since the days of Joshua, a period of over four hundred years. Now that the tribes have been so well organized and the enemies subdued, we may expect Solomon to reign in tranquillity and to do the work of a builder and a constructive statesman.

Questions

What did David do when he sensed the conspiracy? How many followers went with him? Where did they first halt? What hill did they ascend? What did he do on the Mount of Olives? Who was sent back as spy? When did Hushai get back to Jerusalem? Did Absalom accept his services? Was his position equal to Ahithophel? Who overtook David in the wilderness of Judea? What did Ziba say about Mephibosheth? Who was Mephibosheth? Was he the sole heir of Saul? Who met him at Bahurim? What did Shimei do? What course did Ahithophel advise Absalom to take? What was Hushai's advice? Whose advice did Absalom follow? What did Ahithophel then do? Who communicated the news to David? Where was David at this time? What river did he immediately cross? Did David have a friend at Mahanaim? How did they encourage David? Who was Absalom's commander? How many men did he enlist against David? What was peculiar in Absalom's death? Who slew him? Where was Absalom buried? Where had he built a monument for himself? How did Absalom's death affect David? Who met David at Gilgal upon his return? How did David treat his former rebellious subjects? How was David received in Jerusalem? What was David's attitude toward them? Who started another rebellion against David? Who was sent to conquer Sheba? What part did Joab take? Who then took a census for David? Did this displease God? What happened as a result? How many died of the plague? What hill did

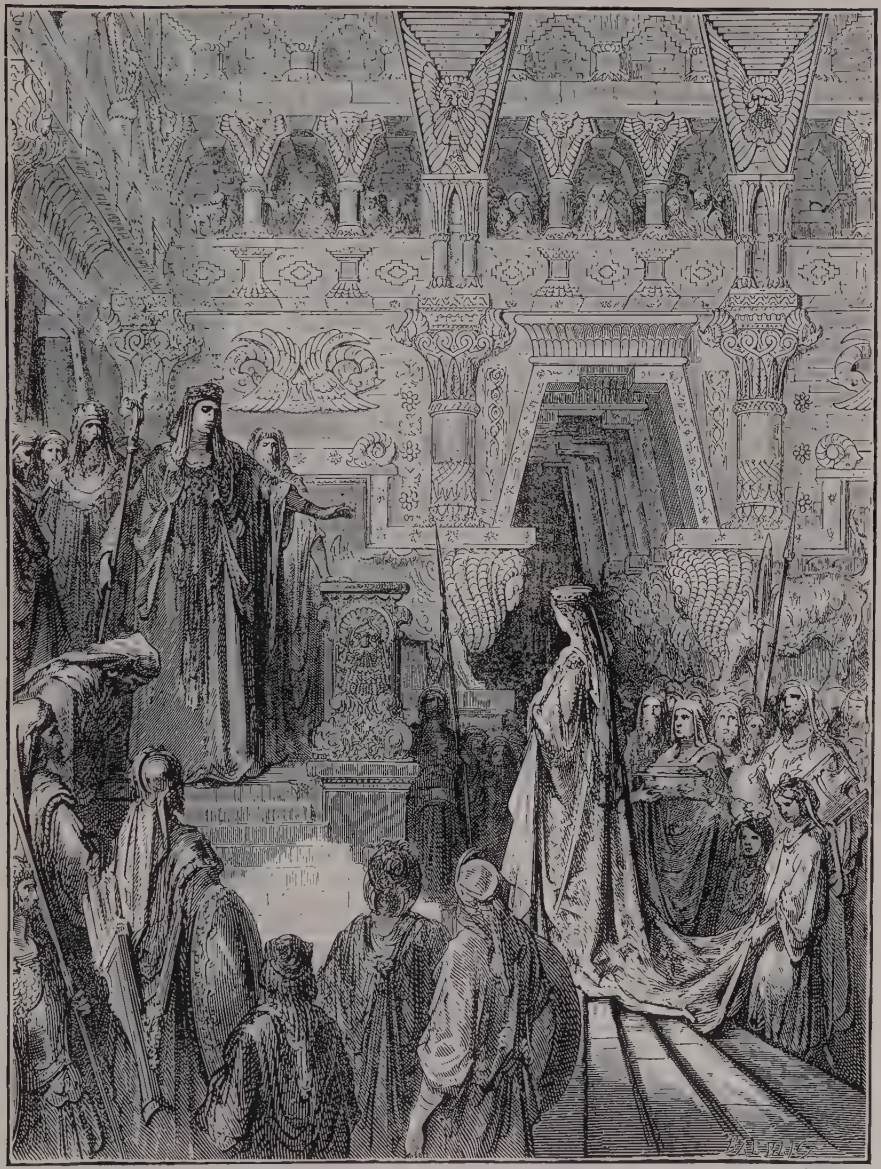
KING DAVID

David buy? For what purpose was it bought? Who was the mother of Solomon? Was he the oldest living son of David? Who was the oldest son? Which was David's choice as his successor? Did Adonijah take this kindly? Where was Solomon proclaimed king? What was Adonijah doing at this same moment? Where did Adonijah flee for protection? What did Solomon promise him? How long did David reign in Jerusalem? How old was he? Where was he buried? What was the extent of David's kingdom?

THE REIGN OF SOLOMON

INTRODUCTION TO CHAPTER XXIV

David's son, Absalom, had instituted a rebellion against his father, who left Jerusalem and took refuge with his friends beyond the Jordan. Absalom pursued him with twenty thousand men, but his campaign against the father's seasoned leaders proved to be a failure. The rebels were destroyed and Absalom himself was slain. David, notwithstanding his son's cruel acts against him, was deeply grieved at Absalom's death, and for a long time refused to be comforted. Upon David's return to Jerusalem the kingdom was reorganized. The hill of Moriah was purchased and the future temple was to be built there. Solomon was selected to succeed David, but being younger than his brother, Adonijah, he did not ascend the throne without opposition. David died at the age of seventy, having reigned seven years at Hebron and thirty-three years in Jerusalem, and was buried on Mount Zion.



Dore

SOLOMON AND THE QUEEN OF SHEBA

Chapter XXIV

THE REIGN OF SOLOMON

1 Kings 2-11

Anathoth—To be king of a country such as David had left was no small honor, and we are not surprised to read of Adonijah's attempt to cunningly steal Solomon's position. Both Joab and Abiathar are guilty of complicity in Adonijah's treason, and Joab and Adonijah are put to death, the former at the altar of the tabernacle. The aged Abiathar was spared on account of his friendship with David, but was exiled to his native city Anathoth, a few miles from Jerusalem.

ANATHOTH

A Street in Jerusalem—Zadok served as priest instead of Abiathar, and the faithful Benaiah got the post of Joab as commander-in-chief. Shimei (who had cursed David) violated his oath with Solomon and was at once executed. These troublemakers out of the way, the king was not disturbed by internal disaffections for a long time.

A STREET IN JERUSALEM

DAMASCUS—A disturbance at Damascus, where David had placed a garrison, was raised by Rezon, who in a way, made himself master of that city soon after the death of David.

COUNTRY OF EDOM—Then, too, Edom made an attempt to sever their connections with Israel. Hadad, who was an infant when David let four hundred escape from Ziklag into Egypt, had now grown to manhood. In the meantime, he had married into the royal family of Egypt, and upon hearing of the death of David and Joab, returned to Edom and secured the throne, but it was evidently at the sufferance of Solomon and only

DAMASCUS

Melville

SOLOMON'S CONNECTIONS WITH EGYPT

to a limited extent that he ruled Edom.

COUNTRY OF EDOM

MAP—Solomon fortified Hazor, which protected the north, and Megiddo, which dominated the plain of Esdræ-lon. Upper and Lower Beth-horan and Baal-eth were also fortified, which protected the capital against the pass, Ajalon. Later, Gezer was also strongly garri-soned.

MAP

SOLOMON'S CONNECTIONS WITH EGYPT—Already Solomon had attracted the attention of Egypt, and Pharaoh seemed quite willing to be friendly, as is indicated by the fact that he gave his daugh-

PLAIN OF SHARON

ter to be the king's wife.

PLAIN OF SHARON—Pharaoh had conquered a good part of the plain of Sharon and made a present of it to Solomon, and Gezer was rebuilt and strongly fortified.

GIBEON—Solomon went upon a religious mission to Gibeon, and while there the Lord promised him anything he should request, and when the young king said, "Give thy servant an understanding heart to judge thy people," it pleased the Lord, and Solomon seems to have been abundantly endowed with wisdom.

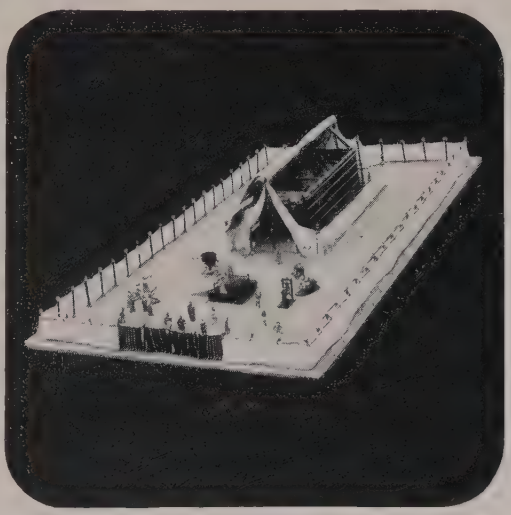
GIBEON

SOLOMON'S JUDGMENT—Concerning his judgment one striking example is given. There

Dore

SOLOMON'S JUDGMENT

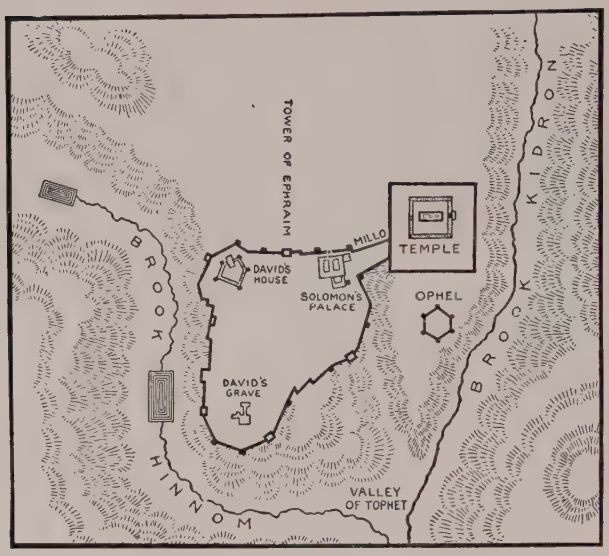
were two neighbor women and the baby of each was the same age; one of the babies died and both mothers laid claim to the living one. When the case was brought before Solomon he proposed to divide the living child with the sword and give each mother half. The effect was what he expected. The false woman was willing that this cruel thing be done, but the true mother consented to give the child to the other woman, whereupon the king delivered the child to the real mother, unharmed.



THE TABERNACLE

THE TABERNACLE—Four hundred and eighty years before Solomon, Moses received the law at Sinai. The tablets of stone were placed in an ark (box) of acacia wood and this was placed in a wooden house covered with dressed skins of various colors, while a wall of canvas formed a spacious enclosure for the house together with the altar. It was purposely made of light material, for Israel was always on the move and they had to carry their meeting house with them.

MAP—The Ark of the Covenant had been in the hands of the Philistines seven months. Twenty years it remained at Kirjath-jearim, after which David



MAP

brought it to Jerusalem and placed it in a new tabernacle which was built by him on the hill of Ophel.

TENT PEOPLE OF THE HOLY LAND—Up to this time the children of Israel had had no permanent abiding place, no place they could call home. Gypsy like, they camped where they could. Yet they were a people, a nation with a distinct language and a religious and political system, all their own.

TENT PEOPLE OF THE HOLY LAND

MAP—David did what Moses and Joshua had hoped to do. He cleared the

R. ABANA
Hobah
DAMASCUS
MT. HERMON
R. PARPAR
Tyre
SEA
PHOENICIA
DAN (LAISH)
Kadesh
Panias
Hazor
BASHAN (OG)
Aphek
Golan
MT. CARMEL
Haroseth
SEA OF GALILEE
MT. TABOR
PLAIN OF ESDRAELON
Endor
R. YARMUK
Tob
Edrei
Megiddo
RIVER KISHON
Shunem
Jezreel
Mizpeh
MT. GILBOA
Beth-shan
Jabesh Gilead
Dothan
Mahanaim
Ophrah
Tirzah
GILEAD
JORDAN
MEDITERRANEAN
PLAIN OF SHARON
CANAANITES
SHECHEM
Penuel
R. JABBOK
Succoth
Karkar
Timnath Serah
Shiloh
Ramoth-Gilead
Joppa
Ono
RIVER
BETHEL
Ai
Geba
Jericho
Gilgal
Beth-Horon
Gibeon
Ajalon
Zorah
Mizpeh
Anathoth
Heshbon
SHITTIM
DESERT
Ashdod
Timnath
JERUSALEM
MT. NEBO
PHILISTINES
Jarmuth
Bethlehem
Askalon
Lehi
Adullam
Tekoah
AMORITES (SIHON)
Lachish
MAMRE
En Gedi
Gaza
Egion
HEBRON
Bezer
Ziklag
Socoho
Ziph
R. ARNON
Gerar
Carmel
Maon
DEAD SEA
ARABIAN
Debir
CALEBITES
Zoar
BEERSHEBA
MOAB
BK. ZERED
Ar-Moab
Sodom
AMALEKITES
EDOMITES
Iyye-ha-Abarim
Kadesh-Barnea
THE A.C. WAGNER CO.

MAP

country of which God said to Abraham, "Unto thee and thy seed will I give it forever." Israel is now beginning to realize that this promise has been fulfilled. The kingdom of David extended from the Euphrates to the rivers of Egypt. If Israel will only be true now to the Hand that has brought them to this height, they may remain here forever.

MORIAH FROM OLIVET—Now that they are a permanent people they must have a permanent place of worship, and God directed that it should be in Jerusalem, over there on Mount Moriah (2 Chron. 3: 1). The top of that hill had been a threshing floor until David bought it from Araunah, the Jebusite (2 Sam. 24: 24). David would doubtless have built the house of God himself had he not been so busily engaged in war. 1 Kings 5: 3.

MORIAH FROM OLIVET

CITY OF TYRE—David, seeing that his years were so nearly spent, committed the enterprise to the hands of Solomon his son. Hiram was king of Tyre at this time and had been a good friend to David, so when Solomon was raised to the throne Hiram sent his servants to the new king to express good will.

CEDARS OF LEBANON—The Tyreans were not only

CITY OF TYRE

seamen and clever traders, but they were skilled craftsmen in many lines: weavers of fine fabrics, metal workers, wood carvers, and stone masons. The Lebanons were in Hiram's domains, and from their slopes cedars were exported for fine building construction, far and wide. So when Solomon decided to build the temple he arranged with Hiram for cedars from Lebanon, and for his artisans to assist in the execution of the work. 1 Kings 5: 1-5.

TEMPLE SITE —The entire top of the hill then was merely a barren rock and was much higher than you see it now, especially the north end of the enclosure.

CEDARS OF LEBANON

TEMPLE SITE

Little did they think of the happenings, both of joy and sorrow, that would transpire here as the centuries unfolded. At any rate, here was to be the location of the temple and the royal palace.

Dome of the Rock—This is the sacred place where the Temple once stood, and as you see it to-day. If the temple were standing there now it would fit up snugly against the dome, facing the east. The dome is built over a rock—the tip top of Moriah—upon which the altar of the temple was built, and for that reason it is called the "Dome of the Rock," by Jew, Mohammedan and Christian alike.

DOME OF THE ROCK

The Rock—Here then is the rock. It is believed that Abraham came here

THE ROCK

to offer up his son Isaac, and later the altar was located here.

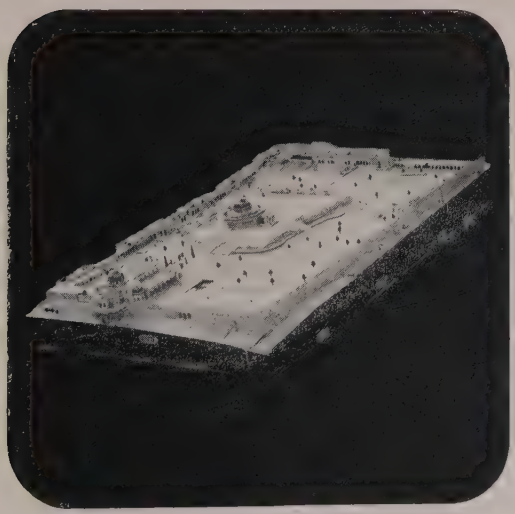
PLACE OF THE ALTAR—This picture is taken from the top of the dome looking straight down upon the stone, and the cuttings on it were no doubt done by the masons of Solomon and Hiram. You can still see the steps which were cut for the priests to ascend to the altar, and the hole cut in the rock, some believe, was intended to carry the blood of the sacrifices into a subterreanean channel leading to the valley of Jehoshaphat. There are many Moslem superstitions connected with this rock.

PLACE OF THE ALTAR

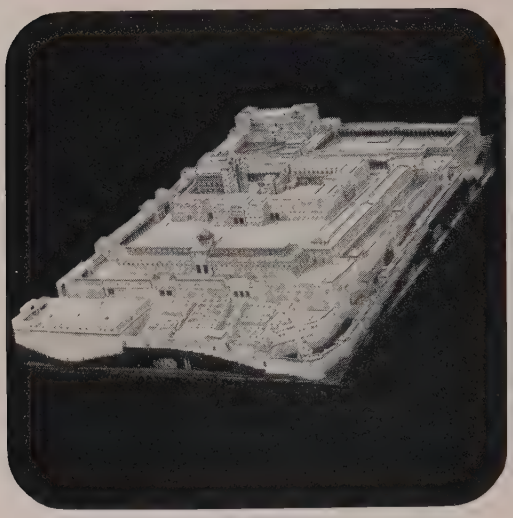
MOSQUE OF OMAR

MOSQUE OF OMAR—This mosque of Omar (Dome of the Rock) has stood here more than seven centuries, begun by Omar and completed by his successor. Omar was held in highest esteem by the Mohammedans and for that reason his name was attached to it, notwithstanding the fact that his successor did much more work on it than did Omar.

JUSTINIAN CHURCH—Previous to that time the rock was the site of a Justinian church, of which this is a model, and before that, Hadrian's pagan temple stood there, which followed soon after the opening of the Christian era and was similar in appearance to this church shown in the model.



JUSTINIAN CHURCH



HEROD'S TEMPLE

HEROD'S TEMPLE—Before that, about the time of Christ, Herod's temple occupied the top of the hill and was by far the finest building of all. This is a model.

THE TEMPLE AS JESUS SAW IT—Here we have the artist's conception of Herod's temple, when Jerusalem was in the height of her glory. The project was directed by the Roman mind and was forty-seven years in building. Jesus saw it like this, and as he saw its grandeur, he wept at the hollowness of the worship which was performed here in the name of the Lord.

THE TEMPLE AS JESUS SAW IT

ZERUBBABEL'S TEMPLE—Still prior to this building, was that of Zerub-

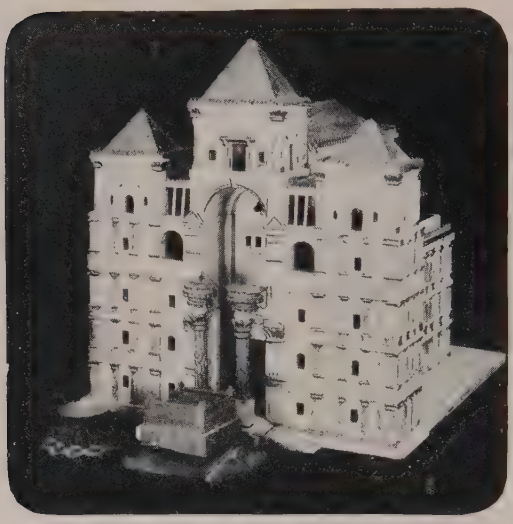
babel, built after the return from Babylonian captivity. It was a depressingly insignificant structure to the aged Jews who had seen Solomon's, the original temple, and for this reason they wept when it was dedicated.

ZERUBBABEL'S TEMPLE

SCHECK MODEL—This is a picture of the Scheck model of Solomon's temple (built about 1000 B. C.), together with the other structures of which it was a part.

SCHECK MODEL

THE TEMPLE BUILDING—The temple itself was comparatively small (only about ninety by thirty feet and thirty feet high), but it was embellished with the most exquisite and



THE TEMPLE BUILDING

appropriate designs and was literally lined with solid gold. The pillars and furniture and draperies must have attracted the dignitaries from far and wide.

General View—You will bear in mind that it was not a "meeting house," but a place in which the priests alone officiated. The Jews themselves met on the outside, in the various courts, and there were also courts for the Gentiles. Besides, there was the king's palace, the queen's palace, the armory, the throne room, bazaars, and priests' quarters, all of which are described in another chapter.

The Lebanon Mountains—The site having been selected and the plans drawn, work on Solomon's temple began in earnest. The Lebanons rang with the sound of ten thousand axes, wielded by as many

GENERAL VIEW

Jews, accompanied by overseers furnished by King Hiram.

THE LEBANON MOUNTAINS

CEDARS OF LEBANON — Cedars, which once literally covered these mountains, were hewed by Sidonians to an exact fit for the purpose for which they were intended. There are not many of these rare trees left in the Lebanons to-day, and where they are found they are of a very inferior quality as compared with those of Solomon's day.

CEDARS OF LEBANON

A GROUP OF SIDONIANS — Solomon declared there were none who used such skill in hewing timbers as the men of Sidon. But it cannot be said that they have any skill to-day. Sidon is a village of ordinary loafers, and

A GROUP OF SIDONIANS

the once-magnificent city has fallen into decay. 1 Kings 5: 6.

TRANSPORTING TREES BODILY—Great trees were taken bodily for his "House of the Cedars of Lebanon," and it required no little skill to move them with their primitive implements and early methods of transportation.

WHERE CEDARS WERE RAFTED—These timbers were assembled into rafts at the foot of the mountains, set afloat on the Mediterranean Sea, and were directed in the course that led to the nearest port to Jerusalem.

WHERE CEDARS WERE RAFTED

BEIRUT—They floated south along the shore close by what is now Beirut. While Beirut is located at the

Doré

TRANSPORTING TREES BODILY

foot of the Lebanons, the cedars did not grow that far south. Where they are found now is far to the north of this place.

BEIRUT

SIDON—They floated on past Sidon, where lived the expert wood carvers.

HIRAM'S TOMB AT TYRE—And then by Tyre, from where King Hiram looked with pride upon the work he was helping his friend to accomplish. Tyre was a much more beautiful city than Jerusalem in those days, and it was the pride of Hiram's achievements. Naturally, as he requested, he was buried here and this is his tomb.

SIDON

MOUNT CARMEL—The only monument of sacred association that stands to-day, just as it

HIRAM'S TOMB AT TYRE

did when these rafts passed by, is Mount Carmel, afterward the scene of Elijah and Ahab and the priests of Baal. It still juts out into the sea as majestically as it did when the rafts of cedar floated by.

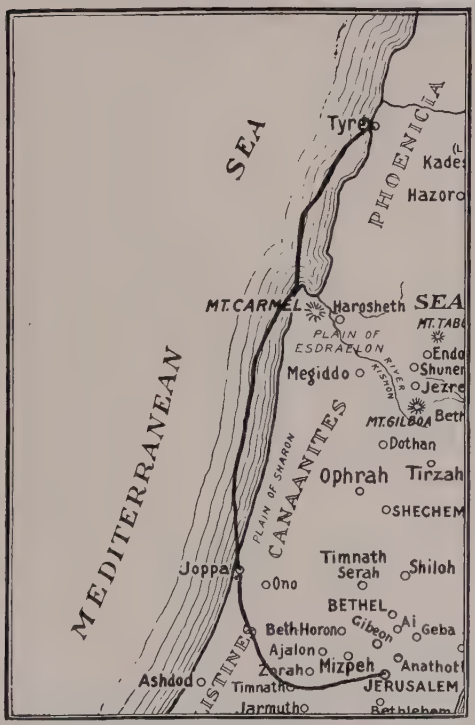
JOPPA—Finally the cedars were landed at Joppa, just as Hiram had promised Solomon (2 Chron. 2: 16), from whence he carried them fifty miles over land, to Jerusalem. Palestine was not a wooded country, and such timbers were highly appreciated by the Israelites, so we may assume that King Hiram was amply remunerated for them.

MAP—Note the route and the location of the people who are interested in this work.

MOUNT CARMEL

JOPPA

ENTRANCE TO SOLOMON'S QUARRIES—Much stone was imported, already cut to fit perfectly in place. But besides this, most of the stone was quarried underneath the city of Jerusalem itself. The quarries (called to-day Solomon's quarries), were entered from the north side of the city. The entrance is through a natural cave directly under the wall.

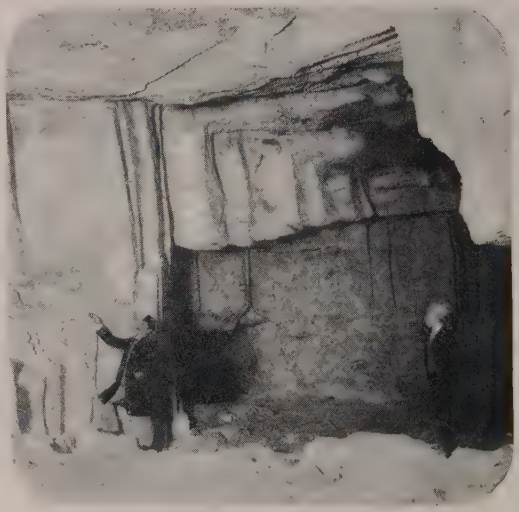


HOW STONE WAS PROCURED—We are now several hundred feet from the entrance, and Jerusalem is just over our heads. Here you can see, from an unfinished stone,

ENTRANCE TO SOLOMON'S QUARRIES

how it was cut away on four sides. Wooden wedges were then driven all around the cutting and when they were soaked in water, the expansion of the wedges broke away the great stone which the workmen dressed.

THE REJECTED STONE—Here is what would have been the keystone of an arch; but when an imperfection was found in it the stone was rejected. You can easily imagine the conference at which the master workmen, after discussing the imperfection of the stone, were compelled to mark it: "rejected."



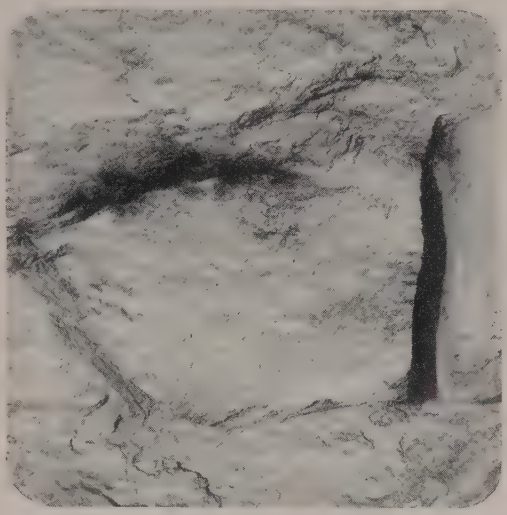
HOW STONE WAS PROCURED

THE GREAT STRUCTURE—The stone is a pure milk white, and much of the main walls and exteriors were faced with it. Josephus, who

Nast

THE GREAT STRUCTURE

had seen the buildings (Herod's temple) which crowned the hill, said that it "presented the appearance of a mountain of snow."



THE REJECTED STONE

WHERE PILLARS AND VESSELS WERE CAST—Two grand brass pillars, called Jachin and Boaz, stood at the entrance of the temple. A molten sea, supported upon the backs of twelve brazen oxen, stood to the left of the door as you enter. Hundreds of vessels and implements for the use of the priests in their service were all of cast brass. The clay of the hills in the Jordan valley lends itself to moulds for this purpose, and it was here that all the brass work was done by Hiram's artisans.

WHERE PILLARS AND VESSELS WERE CAST

THE DEDICATION OFFERING

THE DEDICATION OFFERING—The dedication was a grand affair. Jews from everywhere were there—estimated at more than a million—multiplied thousands of animals were offered, Solomon himself taking the lead at the altar of burnt offerings.

THE DEDICATION PRAYER—He made the great oration, he led the prayer, and it was the greatest festival occasion ever witnessed in Israel. Men and women laughed and cried and shouted for joy. The ceremonies lasted fourteen days, when Solomon "sent the people away; and they blessed

THE DEDICATION PRAYER

THE QUEEN OF SHEBA

Poynter

the king and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people." 1 Kings 8. B. C. 1004.

THE QUEEN OF SHEBA—Solomon's fame was broadcast and he attracted rulers from various lands. The Queen of Sheba, not being able to give credence to the stories she had heard of the grandeur of Solomon's accomplishments, came in person to see for herself, and before she had beheld it all she cried out to Solomon, "Behold the half was not told me." "Blessed be the Lord thy God which delighteth in thee to set thee on the throne of Israel," and she made the king presents of gold, spices, and precious stones. 1 Kings 10: 1-13. B. C. 995.

MAP

MAP—Solomon had pleasant connections with Pharaoh. His ships plied the Mediterranean out of Joppa and Tyre. He built a highway to Ezion-geber, and maintained ships on the Gulf of Akabah and the Red Sea. The main caravan route between Egypt and the East crossed Palestine, and he not only came in contact with great personages but profited much through their trade.

SOLOMON'S STABLES

SOLOMON'S STABLES — Aside from Solomon's large army, he maintained four thousand chariots and twelve thousand horses. Many chariot horses are said to have occupied these stalls. "Solomon's stables" are located under the south edge of the temple site, and the Crusaders are said also to have used them.

SOLOMON'S POOLS—South of Jerusalem, some ten miles, are three colossal pools—"The pools of Solomon." By means of an aqueduct, water was carried from here to Jerusalem, and supplied the temple as well as the population of the city. As far as is known this was the first project of the kind ever

SOLOMON'S POOLS

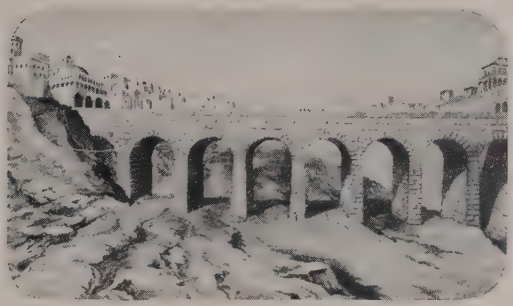
undertaken by man.

POOLS RESTORED

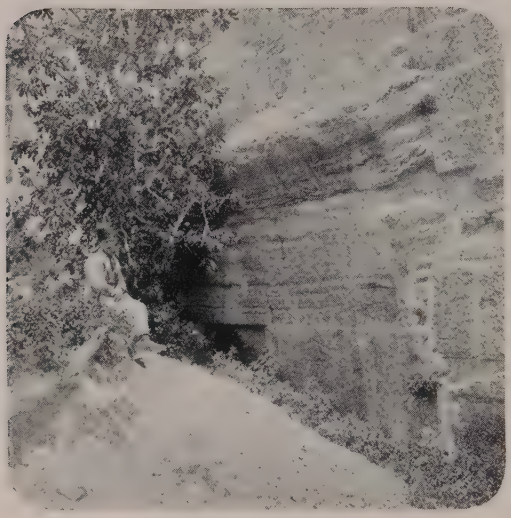
POOLS RESTORED—After centuries of disuse, the British have just put the pools in repair, and through a conduit, Jerusalem is again supplied with water from them.

BRIDGE TO UPPER CITY—There was also in Solomon's day a bridge which led from the Temple hill to the upper city, a considerable span, over the Tyropean valley, which was then sixty feet deep. This is but a crude drawing, as the bridge has long since been destroyed. The merest suggestion of its location is shown in the following picture.

ROBINSON'S ARCH—But to-day all that is left of the bridge is the spring of an arch which was discovered by Dr. Robinson a few years ago, thus accounting for its modern name—Robinson's Arch.



BRIDGE TO UPPER CITY



ROBINSON'S ARCH

TYROPEAN VALLEY—But the Tyropean valley is well filled now by the débris of centuries, and no bridge is needed. The Mosque of Omar, now occupying the Temple site, is approached by a street which is a little north of where the bridge was located in those days.

THE TRIPLE GATE—The Single, Double, and Triple Gates through which multitudes came up to the temple from the Lower City—Ophel—have been closed long since, and the joyous chatter of human voices is heard no more. In fact, there is no Lower City. Where David's tabernacle stood there is not a single inhabitant today.

TYROPEAN VALLEY

THE GOLDEN GATE INSIDE—Even the Golden Gate is sealed, and there is not a passageway direct to the temple site from the outside, whereas in Solomon's time there were many, as has been stated above.

THE TRIPLE GATE

OLD AQUEDUCT—The pools went into disuse centuries ago, and the course of the aqueduct has been forgotten. Only fragments of it appear here and there, but the route it followed can now be determined with a good degree of certainty.

THE GOLDEN GATE INSIDE

CHURCH OF THE NATIVITY—The temple has long since perished. Parts of it are found built into the Church of the Nativity at Bethlehem.

OLD AQUEDUCT

Church of the Holy Sepulchre—And the church of the Holy Sepulchre at Jerusalem. Both of them having been first erected by Queen Helena of Rome in the early part of the fourth century. She became a convert to Christianity and did a great deal of building in the Holy Land.

Mosque of Omar—And the Mosque of Omar, on Old Moriah, also contains a great deal of the material which had previously been built into the temple. Aside from these, the rest of it has disappeared, unless perhaps it lies buried somewhere nearby, as archæologists believe.

CHURCH OF THE NATIVITY

JEWS' WAILING WALL—A small bit of the wall of enclosure is said to still remain as is here pictured. While the glory is gone it has not been forgotten. The Jews still linger at this desolate spot, and every Friday they pour out of their hearts expressions of grief and misery, and pray for the day to return when God will restore them to his favor and dwell again in his holy house and among his people.

CHURCH OF THE HOLY SEPULCHRE

MOSQUE OF OMAR

KING SOLOMON—The finishing of the temple was the crowning event of Solomon's reign. There is quite a lapse of time of which there is no record and we next get a glimpse of him in old age. He has, in the

JEWS' WAILING WALL

meantime, married wives of Moab, Ammon, Sidon, and even taken Hittite wives. Whether in his declining years he became demented or that he chose to forsake his God (which seems unlikely), we do not know, but he turns about-face (religiously) from his earlier days.

MOUNT OF OFFENSE—In his building craze he erected temples and equipped them with idols for his heathen wives. The south end of Olivet is called "The Mount of Offense" because here in plain view of his temple, these heathen shrines were reared.

MOUNT OF OFFENSE

MORIAH AND HILL OFFENSE—His wives' priests, no doubt, took keen delight

Vleughels

KING SOLOMON

in looking down upon the Holy Temple as they officiated in their empty services on the "Hill of Offense," and the women were no less gratified than the priests.

MORIAH AND HILL OFFENSE

THE GOD MOLOCH—But the most gruesome was the worship of Moloch, to whom human sacrifices were made. The god Moloch sat with extended hands, into which mothers would place their own offspring. The body of the huge idol was filled with fire. The hands, which worked mechanically, lifted the screaming baby to the mouth and then dropped the living sacrifice into the

THE GOD MOLOCH

VALLEY OF HINNOM

furnace of hell. This was the god of the Ammonites (sons of Lot), who lived east of the Dead Sea.

VALLEY OF HINNOM—This hideous god was located by Solomon in the valley of Hinnom, south of the Holy City. "Valley of Hinnom," which is Hebrew, has for its New Testament equivalent, Gehenna; translated in the authorized version, Hades or Hell, because it came to designate the place of future punishment through its terrible associations.

CLIFFS OF HINNOM—Hinnom is also sometimes called the Valley of Drums. It is related that the shrieks of the sorrowing mothers were so nerve wracking that drums were caused to be beaten, to drown

CLIFFS OF HINNOM

out their helpless screams, so that the services might go on undisturbed.

HINNOM—GENERAL VIEW

HINNOM—GENERAL VIEW—It can scarcely be imagined that Solomon participated in these services, but many believe that he did (1 Kings 11: 5 and 33). It is certain that Ahaz worshiped in this way and sacrificed his own children, more than two hundred years later (2 Chron. 28: 2-4). The terrible system was totally abolished by Josiah (624 B. C.). 2 Kings 23: 13. (Note—It is said that Judas chose this place in which to hang himself.)

EGYPT

EGYPT—Retribution came by the scourge of Hadad and Rezon (1 Kings 11: 14-25) and the prophet Ahijah

sanctioned the rebellion of Jeroboam (of Ephraim), who had been the king's trusted friend. Jeroboam fled to Egypt, but it was the beginning of the end of the united kingdom, as will soon be seen. 1 Kings 11: 26-40.

King Solomon—Solomon died after a reign of forty years (975 B. C.). Notwithstanding Solomon's backslidings, he left to his people their greatest heritage—the temple, which was a magnet that held the Jews intact until the days when the Messiah appeared. The building was totally destroyed in 70 A. D., when Christianity was spreading over the whole Roman Empire. Solomon was buried in the city of David, near his father, and from that same hill it is said Peter preached his great sermon on the day of Pentecost, following the resurrection, when three thousand converts were made to the new faith.

Questions

Did Adonijah continue to conspire against Solomon? What became of him? Who was slain at the altar in the Tabernacle? Where was Abiathar exiled? Who became priest in his stead? Who became commander instead of Joab? What became of Shimei? To what did Solomon now give his attention? What was the attitude of Pharaoh? Where did Solomon go on a religious mission? What promise did the Lord make him? What favor did Solomon ask of the Lord? What is said of Solomon's judgment? Tell the story of the two women and the baby. Where was the Ark of the Covenant now? Explain the status of the Jewish people at this time? Where had David purchased a temple site? Why did David not build it? Who had been a good friend to David? What was King Hiram's attitude toward Solomon? Who built the Temple? Who furnished craftsmen for the work? With what else

Dore

KING SOLOMON

did Hiram supply Solomon? On what mountain was the temple built? What incident occurred on Moriah in Abraham's time? How many woodmen were at work in the Lebanons? Who were the skilled wood carvers? What did they move whole trees for? How were the timbers conveyed to Solomon? Where were they landed? How far is Joppa from Jerusalem? Where was the stone quarried? What was the color of the stone? What does Josephus say about the appearance of the temple? What were the names of the pillars at the entrance? Upon what was the molten sea supported? Where were the pillars and vessels cast? Who led the ceremonies at the dedication? How many people are said to have been there? What queen came to see Solomon's glory? What did the Queen of Sheba say? What is said of Solomon's ships? What stimulated trade in his kingdom? Did Solomon maintain a large army? How many chariots? How did he supply Jerusalem with water? Are the pools of Solomon still in existence? What remains of Solomon's temple? Speak of the Jews' wailing place. What famous churches are built partly from the rubbish? Where did Solomon build temples for his heathen wives? To what false god were human sacrifices made? Did Solomon sanction this hideous worship? How long did Solomon reign? Where was he buried?